

Coöperative Religion

at

Cornell University

By

WILLIAM HENRY EDWARDS

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Cornell University**



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***The Story of United Religious Work  
at Cornell University, 1919-1939***

By  
**RICHARD HENRY EDWARDS**

With an Introduction by  
Former President Livingston Farrand

Distributed by  
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*In Grateful Memory*  
*of*  
**MISS MINNIE WILLIAMS**  
*for*  
*Thirty-one Years of*  
*Devoted Service*  
1906-1937

“Give her of the fruit of her hands;  
And let her own works praise her in the gates.”



## FOREWORD

In the spring of 1937 the Men's Division of the Board of Control of Cornell United Religious Work invited me to prepare an account of cooperative religious efforts as they had developed at Cornell from the spring of 1919 to the end of October 1937, the date of my retirement as Executive. Messrs. J. A. G. Moore, L. C. Boochever, and Henry Shirey were appointed a Committee on Publication. The completion of the work has been unavoidably delayed until the present time, and at the suggestion of the Committee the record has been brought down to date.

I am indebted to many persons for aid in preparing this record; to those staff members who have given counsel and written the several statements in Chapter V, to Mrs. Ruth Willis Perry for keeping the scrap-books which have proven of great assistance, and to Miss Marion L. Howe for her careful typing of the manuscript.

I am indebted above all to Miss Minnie Williams for the care she exercised in keeping the minutes of all important meetings throughout many years, and for invaluable aid as assistant treasurer and book-keeper and as confidential secretary. Her service to Cornell religious work extended from 1906 to the time of her death, December 19, 1937.

I cannot adequately express my gratitude to the many students, Board, staff, and faculty members, alumni, and officers of the University who have together made possible whatever has been accomplished. I cannot refrain, however, from naming Professor George Lincoln Burr, life-long friend of this work, and Professor George W. Cavanaugh, the last Board chairman under whom it was my privilege to serve, as both have died since 1937. If

I were to single out other persons to whom is due a very special debt of gratitude, they would be Mr. Paul Livermore '97, Chairman of the Board from 1919 to 1924, Professor William M. Sawdon '08, Chairman from 1928 to 1934, and Professor A. B. Recknagel, Chairman of the finance committee for many years and of the Board from 1934 to 1937. Other appreciations are recorded in Chapter IX.

We are all deeply indebted to Mr. Moore and his associates for the important advances made during the last two years in a period of transition. They have led the way to still fuller developments anticipated under the guidance of Mr. W. W. Mendenhall, the Executive-elect.

For financial assistance in the publication of this volume I am indebted to The Men's Division of the C.U.R.W. Board of Control, to The Edward W. Hazen Foundation through The National Council on Religion in Higher Education, and to Mr. Paul S. Livermore '97, life-long friend and generous supporter of the C.U.R.W.

My final word of gratitude is to Mrs. Edwards, without whose devoted and skillful cooperation through the years neither the work nor the writing of the record would have been possible.

Two purposes have been kept in mind in the preparation of these pages: that essential facts be preserved for Cornell uses, and also that the story be made available to those interested in cooperative religious efforts in other universities.

Sole responsibility for the interpretation of cooperative religious work at Cornell as presented in this volume rests with the author.

RICHARD HENRY EDWARDS

Happy Valley  
Lisle, New York  
July 25, 1939

## INTRODUCTION

By

FORMER PRESIDENT LIVINGSTON FARRAND

This record of the United Religious Work at Cornell University is an illuminating document. Every university administrator recognizes the practical difficulties presented by the problem of providing sound religious leadership and instruction as well as opportunity for religious expression by the students. Organized on a completely non-sectarian basis, Cornell University never assumed responsibility for formal religious instruction but was always alive to the fundamental part played by religious faiths both in the history of civilization and in contemporary life. There was, therefore, from the day of its founding an officially friendly attitude toward any sincere religious belief, but never an acceptance of responsibility for the nurture of any particular creed or set of beliefs. This attitude created an atmosphere at once discouraging and challenging to those members of the University and their friends who were adherents of a given religious faith. The way in which the situation has been met at Cornell is told in the following pages.

It is fortunate that the account comes from the pen of the man chiefly responsible for the conception and its development. It was Mr. Edwards' broad grasp of and insistence on fundamental truths and his wise and tolerant handling of earnest and sometimes militant differences of opinion that finally brought about the successful cooperation of the varied groups embraced by the United

Religious Work. It is the first example in my experience in an American university where Protestant and Catholic, Christian and Jew, and other religionists have been brought together in one organization and where they work together toward a common end. It is a very cheering demonstration in these days of international tension and misunderstanding.

Mr. Edwards would be the last man to claim that he has found the solution of the religious problem of our American colleges and universities, but any reader of his pages will recognize that he and his colleagues have made a constructive contribution in an important and difficult field.

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# COOPERATIVE RELIGION AT CORNELL UNIVERSITY

## CHAPTER I

### BACKGROUNDS

Fifty years of student religious activity at Cornell preceded the period with which this volume deals. The beginnings in 1869 were thus described by President Charles Kendall Adams at the dedication of Barnes Hall in 1889: "Scarcely had the first classes in this university been formed when a group of devoted, religious young men organized the Christian Association. It may well be believed that in the early days of the university the infant association met with some discouragements. But no ailments or discouragements were able to impair its vigor or retard its growth. It seemed from the very first to draw irresistible strength from the atmosphere of freedom which has always surrounded this university. It had the sympathy of the trustees, and therefore they gave it what has proved to be the most effective of all assistance; they gave it a chance, and then left it alone. The association was daunted by no obstacles and converted whatever encouragement or discouragement it received into the bone and tissue of healthy and vigorous growth." The object of this Association its early leaders said, "shall be the improvement of the spiritual, mental, social, and physical condition of young men, by means in harmony with the spirit of the Gospel."

During the earliest years the Association was a small fellowship in which a few students met for prayer, for religious devotions, for the discussion of an essay, for Bible study, and to discuss the world mission of Christianity. Close friendships were formed on the basis of common aspirations. Campus and community activities were early made parts of the program—such as the finding of suitable boarding houses, welcoming lonely students, visiting the county jail, and sending out evangelistic bands. Much might be written of the years down to 1887 when in various quarters, chiefly in one of the classrooms in White Hall, these successive groups held their meetings and sought to discover the vital meanings of the Christian faith.

The ideal of Christian unity as between men and women was a controlling one in the early Association to which women students, after their admission to the University in 1872, contributed largely. "Men and women worked together in utmost harmony" and made the Association the recognized center of student religious activity.

At the very beginning Cornell's freedom from denominational control had been written into the charter of the University. This fact had been widely misinterpreted in some circles as implying the elimination of religious influences. Such misinterpretations were repeatedly answered by President White and Mr. Cornell in official statements. The erection of Sage Chapel and the creation of the Sage Preachership emphasized the positive recognition of religious values. This attitude has been maintained by the University throughout its history.

As a means of supplementing Sage Chapel and the Preachership with a stable organization of student religious interests the Christian Association was in 1887 made a membership corporation and called the "Chris-

tian Association of Cornell University." The C.A.C.U. with a Board of Trustees composed of nine men and women has continued through the years as the basic legal organization underlying voluntary religious work at Cornell. It has in various periods delegated its powers to conduct this work in whole or in part to the Cornell University Christian Association (men's work), to the Young Women's Christian Association, and since 1934 the Cornell United Religious Work—these being voluntary associations. This Association has throughout its history been a recognized though non-official agency of the University.

One of the most outstanding personalities in the history of religious activities at Cornell has been John R. Mott '88 who became a Christian shortly after his arrival at the University in 1885, and as president of the Association revealed his powers of leadership which were later to be demonstrated on a world-wide scale. The work of the Association expanded rapidly under his direction—he organized a campaign for funds to erect an Association building to which students and faculty members sacrificially contributed \$10,000. This spontaneous interest on the campus moved Mr. A. S. Barnes of New York City to contribute \$45,000 for the erection of Barnes Hall, the site having been designated by the Trustees of the University who are the legal owners of the building. Mr. Mott's leadership also led to the creation of the general secretaryship of the Association, first held by Mr. Ransford S. Miller '88. Mr. Mott, in speaking at the dedication of Barnes Hall in June 1889 after a year of travel in American colleges as Intercollegiate Secretary of the Y.M.C.A., contrasted college Christian Association work of earlier years with that of 1889 as follows:

"Prior to 1877 the work of the association was very narrow. In most places it was simply a missionary society.

In some colleges it was nothing more than a Bible class or an evangelistic band. Some associations combined two or three of these objects. Contrast this with the work of the association today. It seeks to bring every man who enters the university under Christian influences; to put him upon record as standing on the side of the Christian forces among the students; to guard and develop him in Bible classes, in meetings, in committee work; to put him at work among his fellow students, assisting the city pastors, helping in the neglected districts in or around the city; to bring him in touch with the bands of Christian college men in the centres of learning throughout the world; to open up before him intelligently the claims upon him of the ministry at home and abroad, and of other spheres of religious endeavor. Do you wonder that a work so varied and so important requires a building like this and the constant attention of a trained college graduate?"

Mr. Mott then characterized the Cornell Association of 1889 as the largest and best organized of the college associations, as having stimulated other college associations of New York State, and as helping to solve the problem of religious organizations in state institutions generally.

The program continued to develop along lines thus laid down, calling out through the years a succession of strong leaders among whom were Harry Wade Hicks '98, Lee F. Hanmer '00, Porter R. Lee '03, A. R. Mann '04, Dean Kelsey '08, Horace Rose, S. Edward Rose '98, C. W. Whitehair, and many others.

In 1904 the impetus for a separate women's society had taken the women members of the Association into the Y.W.C.A. movement with a constitution of their own as the Cornell University Y.W.C.A. The men's work continued as the C.U.C.A., the two operating on parallel but largely independent lines. The ideal of unity was never

lost sight of, however, during the period of separation; and it led after thirty years, as we shall see, to the resumption of a single organization in 1933-34.

During the years 1917-19 the C.U.C.A. shared in the general program of the War Work Council of the National Y.M.C.A., raising money for this purpose, releasing its general secretary, C. W. Whitehair, for work overseas, and making Barnes Hall available as a "Y" hut for the men of the Cornell Student Army Training Corps.

## CHAPTER II

### BEGINNINGS OF THE "NEW PLAN"

The college year 1918-19 was a time of sharp transition at Cornell as elsewhere. The war psychology quickly passed, but not its consequences. The student population shifted restlessly. Emotional repercussions flared high. Student ideas about life were breaking out in new channels. Moral and religious problems were acute. The war work program of the Y.M.C.A. no longer suited the campus and was being withdrawn. Mr. Whitehair was about to undertake new work elsewhere. The situation was ripe for change.

Early in the spring of 1919 the C.U.C.A. Board of Directors invited Mr. Edwards, the author of this volume, to visit Cornell, to outline a program of organization and activities which should recognize existing needs and provide for the future on the background of the past. After preliminary studies, such a plan was formulated under date of April 3, 1919 and transmitted to Paul S. Livermore '97, then chairman of the Board of Directors. Since this proposal involved the cooperation of the national secretaries of certain Church Boards of Education, and of the Intercollegiate Young Men's Christian Association together with the Directors of the C.U.C.A., preliminary conferences were held in New York City, and at Ithaca during the spring of 1919. The first included the following national secretaries: Dr. F. W. Padelford of the Baptist Board of Education, Dr. Frank M. Sheldon of the Congregational Board, Rev. Paul Micou of the Episcopal Board,



Dr. Abram S. Harris of the Methodist Board, Dr. Richard C. Hughes of the Presbyterian Board, and Mr. David R. Porter of the Intercollegiate Y.M.C.A. A joint conference of church board secretaries and their respective Ithaca pastors and the members of the Board of Directors of the C.U.C.A. was held at Ithaca on May 5, 1919. Conferences were also held during this period with President Schurman and with the men's student Cabinet. (See Appendix A.)

Only after the inclusion of suggestions by all parties concerned and preliminary approval by them, was the plan adopted. Mr. Edwards then accepted the invitation of the Board to come to Cornell to help put the plan into operation. The new staff arrangements came into effect rapidly during the summer and fall of 1919. Rev. John D. W. Fetter, who had come to Cornell in 1916 as Baptist University Pastor and had served as interim secretary of the C.U.C.A. in 1918-19, gave immediate cooperation. Rev. Cyril Harris had arrived in the spring of 1919 as University Pastor for the Episcopalians and soon allied himself. Active cooperation with the Presbyterians brought Rev. Hugh A. Moran to Cornell as their University Pastor in September, Rev. James A. G. Moore came at the same time for the Congregationalists, and a few weeks later Rev. Evans A. Worthley for the Methodists—these last two pastorates being then established for the first time. Each of these men volunteered his services as a guide of undergraduate leaders in one aspect of the United Work,—Fetter for Friendly Relations, Harris for Devotional Service, Moran for Religious Education, Moore for Extension Service, and Worthley for Vocational Counsel. Each acted therefore not only as a representative of his church but also as a member of the C.U.C.A. staff and as such was given office space in Barnes Hall and listed in the University directory. Mr.

Edwards acted in a correlating relationship as Executive. Within a few months, thanks to the War Work Council of the Y.M.C.A., Miss May Peabody was added as Hostess and Employment Secretary. Buel Trowbridge '20, the student president, and the Cabinet gave able leadership for the undergraduates. The Board of Directors gave loyal support. This Board in the fall of 1919 consisted of Paul S. Livermore '97, Chairman; Prof. H. S. Jacoby, Treasurer; R. H. Edwards, Secretary; J. P. Harris '01, Prof. A. R. Mann '04, J. T. Newman '75, A. B. Trowbridge '20, and C. W. Whitehair. The personnel of this Board represented the historic foundation of the Christian Association, dating back to 1869, and upon this foundation, unaltered to the present day, the "new plan" was built. Before Christmas of 1919, therefore, the new regime was well inaugurated.

(Note: Personnel.—In a work of this kind those who guide it are a highly important element. Since personalities vary in student appeal, a variety of persons is important for wide appeal. Throughout these years many and varied persons, students, staff and Board members, chairmen of committees, and other leaders have shared in the direction of the work. Between September 1, 1919 and October 31, 1937, the date of Mr. Edwards' retirement, those in the various posts of responsibility had changed many times, all at least once, except Mr. P. S. Livermore on the Board, Miss Williams in the office, and Mr. Fetter, Mr. Moore, Mr. Moran, and Mr. Edwards on the Staff. A list of those who have served in positions of chief responsibility throughout these years to July 1939 will be found in Appendix B.)

The most succinct early statement of the "new plan" which has sometimes been called the "Cornell Plan" of United Religious Work is in the following quotations taken directly from a folder of the C.U.C.A. printed in

1920 underlined below—each followed by comment made in the retrospect of twenty years:

1. *"A new plan of united Christian work is being developed at Cornell. The Christian Church is recognized as the fundamental agency for religious service in university life."*

This general plan of unified organization for student religious work—while new at Cornell in 1919—had been tested in principle over a period of years elsewhere, chiefly at the University of Pennsylvania. It was in distinct contrast to the then prevalent type of organization in the universities, in that church affiliation was made a primary consideration and church loyalty so interpreted as to include loyalty to the common cause of Christianity.

The constituent church groups were conceived as basic in the new plan, although close affiliation with the Intercollegiate Y.M.C.A. was and always has been maintained. The principle involved in this decision was a plain matter of the sociology of religion in American student life. Upwards of ninety per cent of Cornell students acknowledged then and have since acknowledged year by year affiliation with some branch of the Christian Church or the Jewish faith, whereas a relatively small proportion had been related to Y.M.C.A.'s. It was held, therefore, that the early religious experience of Cornell students was far more closely related to churches than to Young Men's Christian Associations.

When President Schurman asked Mr. Edwards in an early interview whether the plan would be limited to the five original groups,—whether, for example, the Unitarians would be included in this plan if they so desired, the immediate reply was in the affirmative—further, that any other organized religious groups which desired to unite in the same cooperative spirit and by the fulfillment of the

same broad conditions would be included. Our history has validated that statement.

The United Work has from the beginning included "cooperating" or non-constituent groups in addition to "constituent" groups,—the latter being those which supply a staff member to the United Work. It has also included individual students not affiliated with any organized religious group. Such unaffiliate students have indeed at times been elected to leading offices in the organization. The plan as a whole was conceived as a means of increasing the number of Cornell men to be drawn into active relationship with organized religious influences, a means of deepening understandings between groups and the development of an inclusive united service to the religious needs of the entire community.

2. *"Several of the leading communions are represented at Cornell by pastors chosen for special gifts and training.*

*Each of these men, as pictured in these pages, also serves as a responsible guide of undergraduate leaders in one branch of the United Work. They, with the Executive and the Hostess, constitute the staff in charge."*

The simple conditions for having a church representative on the Staff have been that he should be an adequately-trained man, duly appointed by his group, that he should bring to the work a sense of the needs of all Cornell students rather than merely those of his own church, and that he should work in this cooperative spirit, voluntarily accepting responsibility for the guidance of under-graduate leaders in one branch of the United Work. These conditions have never been changed and have resulted in the presence at Cornell of a unified staff of trained persons working together throughout this period. In the fulfillment of the above conditions, the university

pastors have been released from the narrower confines of their particular church groups and their services made available to all students who desired them. Their staff services have been at no cost to the Cornell financial constituency, their salaries having been supplied throughout by their respective church constituencies, national, regional, and local. By no other plan known to us has there been supplied to any other American university as large a staff of trained men devoted to the religious interests of a whole university as at Cornell. The arrangement stands in contrast to the more usual plan by which one, or at most three or four Y.M.C.A. secretaries have wrestled with the religious problem of university men and in many universities have not validated to the same degree nor built upon the indigenous experience of students in their early church relationships.

Later developments have shown the ease with which other groups which desired to fulfill the same conditions were to be received as constituent groups—the Jewish and Roman Catholic in 1929, and the Friends and Unitarians in 1933. Groups which could not supply or maintain a staff member, and which yet desired to share in the United Work, have been received as "cooperating" groups and accorded as large a share as they were ready to undertake in united plans for common religious objectives and broadly common ends.

3. *"This United Work is recognized as the sphere of the Cornell University Christian Association, conceived as an independent organization of Cornell men."*

The first part of this statement has already been commented upon. It is essential to recognize, however, that the United Work developed at Cornell both *as* an inter-church enterprise and *as* the Christian Association, *not* in *addition* to the Christian Association. This principle of

*identification* as contrasted with that of *addition* has permeated the men's work throughout the years with an *interdenominational* or *inter-group* consciousness, rather than with an *undenominational* or *non-denominational* consciousness.

Stress here is laid upon the words, ". . . conceived as an independent organization of Cornell men." We also include paragraph 5 at this point, which reads as follows:

*"All Cornell men who share its purpose and who participate in its activities or its support are included in its membership. Its Board of Directors is chosen from alumni, faculty members, and students of the University. Control of the United Work is thus retained by Cornell men."*

An important point is here involved. While members of the Staff were to be chosen on the basis of qualifications and training, independent of other connections with Cornell, the governing Board was to be chosen from alumni, faculty members and students of the University.

Staff members were to recognize two allegiances. In the distinctively church aspects of their work for Cornell students, including both men and women, they were to be responsible to their denominational officers, but in their C.U.C.A. (later C.U.R.W.) work they were to be, and have been, responsible solely to the Board of Directors (later Board of Control) of the United Work. Each new university pastor, when called to his denominational work, has received a coordinate appointment by the Board of the United Work as a staff member, and to a staff portfolio. Confidential consultation in advance of staff appointments has ordinarily been held by members of church and United Work Boards. The Board of Directors of Men's Work from 1919 on has been composed

of Cornellians as defined above. The work has been under the control of Cornellians throughout. Denominational officials as such, while extremely helpful to the work from the beginning, have never been in control nor have they ever sought directly or indirectly to be so. Faculty members and alumni who informally represent the interests of their denominations upon the United Work Board, all being Cornellians, have been thought of as representing those interests "trustworthily but unofficially." This principle of a Cornell Work governed by Cornellians has much significance, especially in the light of the attitudes of certain denominational leaders in the early history of the University.

Within the Cornell family the principle of inclusiveness was intended in 1919 to work, as it has, in two ways: first, that all who desired to work together for broadly common ends should be welcomed to do so under certain simple conditions, in and through this organization; and secondly, that no single denominational group nor non-church group nor group of pietists or reactionaries or extremists of any type should be allowed to dominate the organization. Rather has it been intended and effected that the central emphases of religious faith and life, as these should be interpreted from time to time by an inclusive Cornell personnel, should be dominant in the purposes and control of the Association. In this will be seen reflected the spirit of the provision in the charter of the University which provides that "at no time shall a majority of the board (of trustees) be of one religious sect or of no religious sect."

4. *"The purpose of this association is the development of Christian character and service among its members and the advancement of Christian ideals in the life of Cornell University, the Nation, and the World."*

This statement of purpose couched in the phraseology of 1920 is strikingly in line with the statement of Ezra Cornell in his address of October 7, 1868:

"I desire that this shall prove to be the beginning of an institution, which shall furnish better means for culture of all men of every calling, of every aim; which shall make men more truthful, more honest, more virtuous, more noble, more manly, which shall give them higher purposes, and more lofty aims, qualifying them to serve their fellowmen better, preparing them to serve society better, training them to be more useful in their relations to the state, and to better comprehend their higher and holier relations to their families and their God. It shall be our aim and our constant effort to make true Christian men, without dwarfing or paring them down to fit the narrow gauge of any sect."

The purpose of the United Work has been variously phrased at different times during the twenty years now under review, but always in line with the inclusive statement of the Founder of the University. We have, in fact, in a number of publications during these years resorted to the phraseology of the original constitution—"The object of this Association shall be the improvement of the spiritual, mental, social, and physical condition of young men by means in harmony with the spirit of the Gospel."

5. *"Initiative in activities is in the hands of undergraduate leaders from among whom the officers and cabinet of the Association are elected."*

This principle of student initiative, clearly stated at the beginning, has been followed throughout our history, but it has not been made a fetish. It must be frankly recognized that the history of student religious enterprises the country over has revealed a large number of lively beginnings and many poor finishings. It has been the purpose



of the United Work at Cornell to provide both for student initiative and also for what we have called "finishiative." The combination of these two aspects of religious work has been our goal from the beginning, and it has been in order to secure "finishiative" that Board and Staff guidance has supplemented the initiative of students. Guidance has been supplied in order that the work might be efficient and sustained from year to year on a basis worthy of the cause of religion in a great University . . . also that students with their burden of curricular work should not be overloaded with religious enterprises at the expense of their studies. Student initiative with a measure of mature guidance—and this without adult domination—have been creative partners.

## CHAPTER III

### ORGANIZATION

The initial features of the United Work organization have already been described. Some of these remain unaltered. Others have passed through many changes and developments. The process has been kept experimental throughout. In the decade 1920-30 the chief changes came at the beginning and the end.

A revised Constitution was adopted April 29, 1920, which provided that members of the Board of Directors should "be chosen as far as practicable to represent the various branches of the Christian church, special alumni groups and the different departments of the work of the association."

There was a further revision of the C.U.C.A. Constitution under date of January 21, 1921, in which the following item appears: "The Board of Directors shall hold office and exercise their duties under the authority vested in them by the Christian Association of Cornell University (incorporated)." This was in recognition of the legal status of the Association which had been carefully reviewed following the inauguration of the "new plan." New By-Laws for the C.A.C.U. were adopted by a meeting of members of the C.A.C.U. held November 11, 1920. The direct control of the Barnes Hall building has been retained throughout the period under review by the Trustees of the C.A.C.U.—during the earlier years the conduct of men's activities being delegated by them to the C.U.C.A.

and of women's activities to the Y.W.C.A. The number of C.A.C.U. Trustees remained nine until 1939 when it was increased to fifteen. The number of Directors of the C.U.C.A., however, was increased to twenty-one in 1921-22.

Several significant developments in the structural organization of the United Work have followed in the persistent effort for inclusiveness.

The list of C.U.C.A. Board members as given in the Appendix shows the enlargement of the Board following the adoption of the revised Constitution in 1921, agreement having been made that as far as possible three members be chosen from each constituent church group and six as members at large. The C.U.C.A. Board continued on this basis without fundamental changes in structure from 1921 to 1928-29. Then upon the arrival of a representative of Jewish interests at Cornell, it became evident that a change of name and structure would be desirable. Rabbi Isadore B. Hoffman was welcomed to establish his office in Barnes Hall in the winter of 1929. During a brief period of transition he was made a guest member of the Staff without portfolio, but he soon became a regular member in charge of the Library. Father J. T. Cronin was appointed to the Catholic Chaplaincy in 1929 and welcomed to the C.U.R.W. Staff with office in Barnes Hall. His acceptance of staff membership and staff responsibility for Infirmary Visitation received the approval of Bishop J. F. O'Hern of Rochester.

In December 1929 the name "Cornell United Religious Work" was adopted by the Board of Directors of the C.U.C.A. (Men's Work) and a new letterhead was authorized as follows:

## CORNELL UNITED RELIGIOUS WORK

(Including the C.U.C.A. founded 1869)

On June 6, 1930 the following C.U.C.A. Board actions were taken: First, "Be it resolved that the Board of Directors of the C.U.C.A. authorize the expansion of its work and personnel into the work of the C.U.R.W. as indicated in the above letterhead form and conduct its work as far as possible under this title." Second, "Be it resolved that a Board of Control for the C.U.R.W. be organized to consist of the same persons as the Board of Directors of the C.U.C.A. plus a suitable number of Jewish representatives." Roman Catholic members were also added. This general set-up of Men's Work prevailed from 1930 to 1933-34, the name C.U.R.W. gradually transplanting C.U.C.A. in popular usage.

Between 1930 and 1933 there was an increasing interest in the closer coordination of men's and women's religious work. While the Staff had been officially a men's work staff, the Y.W.C.A. secretary had been welcomed as a guest member at its meetings and from 1926 till 1934 regularly sat with the Staff in this capacity. Interchange of up-to-date information, mutual planning, and a gradual uniting of interests all along the line took place. The responsibility of University Pastors for the women as well as the men of their respective groups made it highly valuable for cooperation to be established between them and the leaders of the Y.W.C.A. as an interdenominational campus religious agency.

The interest in closer coordination of men's and women's work finally led in 1933 to the appointment of a joint committee of men and women to draft a basically new arrangement. After prolonged conferences between the C.U.C.A.-C.U.R.W. Board and the Y.W.C.A. Board which extended throughout the college year of 1933-34, a new Constitution and By-Laws for the C.U.R.W. as a combined organization of men and women was adopted May 16, 1934. After a year of trial, this was revised as of

May 22, 1935 and governed the United Work until May 26, 1938.

The Trustees of the C.A.C.U. under date of April 12, 1934 withdrew their previous delegation of responsibility to the two Boards, the C.U.C.A.-C.U.R.W. and the Y.W.C.A. respectively, and delegated responsibility to a single Board of Control of C.U.R.W., the term "United" now covering coeducational as well as interdenominational interests. The merger was not yet complete, however, as men's and women's divisions of the Board of Control were still maintained. The divisions met separately in all months of the academic year except in November, February, and May, when meetings of the full Board were held. The men's and women's divisions continued most of the functions previously exercised by the C.U.C.A.-C.U.R.W. and Y.W.C.A. Boards. The Board as a whole concerned itself chiefly with joint activities and a general correlation of the entire work. The trend toward increasing unity was registered in a further revision of the Constitution (May 26, 1938) resulting in the form now governing the United Work. (See Appendix C.) At that time the separate men's and women's divisions of the Board of Control were given up and one completely unified Board created.

#### *Staff:*

The common interests of the members of the Staff had been fostered in the early years by the provision of offices for all in Barnes Hall, by weekly Staff meetings, and by an annual all-day Staff conference in late spring or early fall. These features with minor adaptations have been followed since 1919 and have cemented a strong and continuing bond between Staff members. In order that the duties of each member might be made definite and these duties freshly agreed upon each year, the annual Staff

conference has been made the occasion for reviewing all the activities of the United Work. Special consideration has been given each year to new possibilities of service both by the Association as a whole and by each member of the Staff. As a result a written "budget of work" specifying Staff duties has been prepared annually under the guidance of the Staff chairman. Free and frank discussion of the interests and abilities of individual Staff members in relation to the work to be done has been held in these annual meetings. The Staff has never considered itself a legislative body nor taken votes nor passed resolutions but in all decisions has, like the "Friends," followed "the sense of the meeting."

We recognize significant values in Cornell life due to the presence of well-trained, carefully-chosen pastors acting as counselors of student leaders, working in close harmony as a Staff and at the same time maintaining their services to their own church groups as university pastors.

While many of the duties of university pastors have been thought of as denominational, these men have become so deeply interested in the work as a whole that most of them do not differentiate sharply between their denominational work and their united work. Their major concern is for the religious welfare of the student body as a whole. Along with their frank and friendly approach to the common tasks, there has been complete freedom from proselyting. Differences have been recognized but not habitually emphasized. They have indeed often been treated humorously or forgotten. The cooperative attitudes of Staff members have been one of their chief contributions to this common enterprise. They have represented the Cornell way of working together for deeper religious understandings between all groups, a goal now widely recognized throughout the university world as highly desirable.

More than tolerance has been involved in these attitudes. There has been a basic respect by members of each group for other groups and for that which the others represent. This basic respect has led to a highly educational experience among groups as varied as the Jewish, the Unitarian, the Roman Catholic, the Methodist, and the rest. And there has been, besides, a persistent concern for students who have had no specific church affiliation. It is also to be remembered that the personal attention of Staff members to individual students, regardless of religious affiliations, has provided a volume of personal help which the University could ill afford to dispense with. The names of all Staff members who have served throughout this period are given in Appendix B.

*Cabinet:*

Throughout the period under review until May 1939 there has been a Men's Cabinet composed of a group of student leaders carefully chosen each spring by the elected student president of the Association in consultation with members of the outgoing Cabinet. Cabinet members have been thus chosen on the basis of their personal interest in particular aspects of the work and have been aided in the development of their projects by various members of the Staff. Annual spring planning conferences of the Cabinet and Staff have been held, and also weekly or bi-weekly meetings of the Cabinet throughout the college year. Many new projects have been initiated by successive student cabinets.

Until 1933 when the Student Joint Board was formed, there were included in the Men's Cabinet representatives of each of the constituent and cooperating church groups. Whereas the Staff was a consultative body, the Men's Cabinet was a legislative body. It represented the student opinion and leadership of the Association and had the

general guidance of the Executive or the Associate Executive in its deliberations. The elected student presidents who have acted as Cabinet chairmen will be found listed in Appendix B.

*Student Joint Board:*

The development of inter-church unity which had been achieved most fully in the early years in the Staff and then in the Board of Control came to be seen as increasingly important in student activities also. Preliminary efforts to this end were made in the formation of an inter-group council of men and women students chiefly under the guidance of Maynard and Louise Cassady during 1931. This interest took more definite form in the Student Joint Board organized in 1933, to have charge of projects fostered jointly by the men and women of the constituent church groups and the Men's and Women's Cabinets. By this arrangement the Men's and Women's Cabinets continued to be responsible for those enterprises which affect men and women separately and the Student Joint Board for joint enterprises which affect all. Flexibility was maintained in these relationships, however, through the year 1937-38, in order that the actual experience of working together jointly should be further tested. The Cabinets and the Student Joint Board were replaced by one Student Board in the revision of 1938.

In May 1938 the trend toward increasing unity was registered in further revisions of the Constitution, resulting in the form now governing the United Work. (See Appendix C.) It registers the creation of one Student Board of men and women made up of representatives of the constituent church groups, the campus religious groups, and chairmen of projects. The entire work was then placed under the leadership of one Executive Director responsible to the Board of Control. This action may be said to



represent the logical outcome of the process which had been developing gradually throughout the twenty years.

Other organizational factors worthy of note have been the helpful suggestions and services by the leaders of state and national student religious movements. Especially noteworthy contributions have been given by Mr. Ray Sweetman and Miss Katharine Duffield of the New York State Student Christian Movement. Similarly, the national intercollegiate student movement has contributed through its conferences and national projects, giving a sense of wider fellowship to Cornell students and Staff and Board members.

## CHAPTER IV

### PROPERTIES

#### *Barnes Hall, the "Coffee House," the Residences:*

During the period of the World War Barnes Hall had been used as a "Y" hut for the Cornell R.O.T.C. and in 1919 was sorely in need of repairs. The basement rooms were practically useless because of badly warped floors. These rooms had in previous years been used for miscellaneous purposes—student rooming quarters, club meetings, and the like. In spite of the building's Scriptural basis, it being literally "founded on a rock," seepage from the rock had rendered the first floor unfit for use. On the main floor the Library in the South Room had been kept locked, and the building as a whole had become gloomy and unattractive. Could such conditions ever be in a building dedicated to religious uses and "founded on a rock"? Oh yes—easily and often.

One of the first things to be undertaken in 1919, therefore, was the rehabilitation of Barnes Hall. Buel Trowbridge '20, the president of the C.U.C.A. in 1919–20, conceived the idea of a Cornell Coffee House to occupy the first floor of the building. The campaign to reach all student men of the University was carefully organized by Trowbridge and a strong committee of student leaders in January 1920. The goal of the student campaign was to raise \$10,000—\$6,000 of which was for the rehabilitation of Barnes Hall and the Coffee House, while \$4,000 was for the current budget. Trowbridge's roommate, W. H. Col-

vin '20, interested his aunt, Mrs. J. H. Moore of Santa Barbara, California, in the project. She made a contribution of \$5,000. A total budget for rehabilitation was set at \$18,000—\$12,000 of which was sought from alumni and friends. The amount finally expended was approximately \$22,000,—generous contributions being given by Mrs. Willard Straight and by the Trustees of the University.

During the summer of 1920 the work on the building was undertaken under the direction of Mr. C. E. Curtis, Superintendent, of the University Department of Buildings and Grounds. A deep ditch had to be dug around the east and north sides of the building and the basement wall water-proofed against seepage. New concrete floors were laid, unnecessary partitions torn out, and the entire basement reconstructed within. Other improvements throughout the building were made as rapidly as the collection of funds permitted. Permission to use a balance of some \$2,000 left over from war work funds for this purpose was granted by the National War Work Council of the Y.M.C.A. The Library was removed to the north rooms on the main floor. The south room on the main floor was transformed into an attractive tea room for service to women and their guests.

The new Coffee House in the basement was conducted as a rendezvous for men. Doors were opened on October 9, 1920. Miss May Peabody assisted by Miss Mary Castle and Mrs. C. W. Southby then began their service of delectable coffee, toasted ham and cheese sandwiches, hot "ham slams," and the like. The aroma of these viands still lingers pleasantly in the memory of those who enjoyed them. Patronage grew steadily. Prof. Lane Cooper and his friends gathered daily for refreshments. Here the "10 o'clock Club" met any time, day or night, for snacks. Other groups met freely as the spirit moved. The embryo artists of the University decorated the walls with murals

redolent of student atmosphere including the notable paraphrase of the "Here comes Atwater" truck advertisement,—reading "Here comes that water," utilizing a wall radiator to represent the steaming front of the truck. Others no less vivid decorated the walls. The whole building assumed an unprecedented popularity.

During the five years preceding the erection of Willard Straight Hall, the Coffee House was operated by the C.U.C.A. on a non-profit seeking basis and served the gastronomic and social needs of the University community with general satisfaction. The C.U.C.A. thus early in this period shared in the creation of a campus center for inclusive democratic friendships and helped to pave the way for the coming of the University union opened in 1925 in Willard Straight Hall.

In the spring of 1925 when Willard Straight Hall was nearing completion, the C.U.C.A. Board of Directors in loyalty to the fuller development of the union idea voluntarily disposed of its stocks and equipment and closed the Coffee House. The hearty cooperation established between Willard Straight Hall and Barnes Hall upon the opening of the former has continued unbroken throughout the years which have followed. Mr. Foster Coffin, '12, the director of Willard Straight Hall, has continued as a loyal member of the C.U.C.A.-C.U.R.W. Board throughout the period under review. The same students have sometimes been active on both boards. Many C.U.C.A. events have been welcomed at Willard Straight, and over a period of years the Christmas parties previously held by the C.U.C.A. in Barnes Hall have more recently been held in Willard Straight under joint auspices, the Cosmopolitan Club also being included.

Upon the giving up of the Coffee House in 1925, a kitchen for the service of refreshments was arranged on the main floor of Barnes Hall. The basement was rented

to the Cornell Cooperative Society (oldest of college cooperatives), considerably altered by them to suit their needs, and thus made to serve the University community in another important capacity.

The rehabilitation of Barnes Hall which had been carried as far as funds permitted in 1920-21 was further continued in the year 1928 by means of an anonymous gift of \$2,000. This gift made possible the moving of the library to the west lounge which was thoroughly renovated. The library service was greatly improved with a trained librarian in charge and is now an exceptionally well-equipped religious library of approximately 6,000 volumes. The west dome on the third floor was given over to staff offices in 1925, so that there, and in the two south rooms and two north rooms on the main floor and also in two rooms in the tower, the Staff has been provided with adequate office space. The secretary for Women's Work has in recent years occupied the large north room on the main floor of the building and the employment secretary the office on the south side opposite the main entrance of the building. The unifying of office arrangements for Staff members in Barnes Hall has had an important influence in developing Staff harmony and interdenominational unity through daily association. In 1924 alterations were made in the top tower rooms and in 1925 the north side of the auditorium was partitioned off so as to accommodate the offices of the National Council on Religion in Higher Education which was housed in the building until 1931.

A general rearrangement of the auditorium was made in 1934 when a new stage suitable for religious drama was built in the west end of the room and the seats replaced to face the west. Modest but satisfactory provision for religious drama has thereby been effected. The auditorium also serves a variety of other uses. One of the most important of these is as a Roman Catholic chapel where

largely attended masses are celebrated on Sunday mornings throughout the college year.

The building administration of Barnes Hall has been directly controlled throughout these years by the Trustees of the C.A.C.U., who have acted in this capacity on behalf of the Trustees of the University. By suitable regulations meeting rooms in the building have been made available to all regularly organized Cornell groups without charge upon schedule in order of application. A far-reaching service to the University community has thus been rendered. As many as fifty different groups have used the building in a single academic year, many of these many times during the year. Hospitable headquarters have been provided for all religious groups which desired the use of the Barnes Hall facilities. In recognition of its wide service to the University community, provisions for heat, light, and building repairs have regularly been made by the Trustees of the University. These contributions and the cooperation of the Department of Buildings and Grounds have been greatly appreciated.

#### *Staff residences:*

The members of the Staff came early to realize the need for relative permanence in living provisions for their families. One university pastor had to move five times in his first five years in Ithaca. Residences suitable for student entertaining were seen to be essential for adequate home contacts. The Presbyterians had secured before 1919 a commodious residence at 221 Eddy Street. This house which Mr. and Mrs. Moran furnished upon their arrival in Ithaca has been maintained as an attractive center of generous hospitality to students ever since. A concerted emphasis upon the need for such residences was made in 1920. One by one they were secured and made centers of hospitality in the years following. The Episco-

paliens secured the residence for Mr. and Mrs. Harris and their successors at 403 Elmwood Avenue in 1921, the Baptists for Mr. and Mrs. Fetter at 502 East Seneca Street in 1922, the Methodists for Mr. and Mrs. Durham at 101 Brandon Place in 1925, and the Congregationalists for Mr. and Mrs. Moore at 106 Highland Road in 1926. Title to each of these residence vests in one of the official boards of the denomination concerned.

The Board of Directors of the C.U.C.A. with the cooperation of personal friends of Mr. and Mrs. Edwards secured the residence at 507 East Seneca Street in 1921. Title to this residence vests in the Board of Trustees of the C.A.C.U. It is held in trust for the Director of the United Work. The Roman Catholic priest makes his headquarters at the city rectory, 113 North Geneva Street, the Unitarian pastor at the parsonage of the city parish, 403 East Buffalo Street, while the Jewish rabbi and the secretary for Women's Work occupy rented quarters.

The residences have served not only to stabilize the domestic life of members of the Staff but also to provide a base for a continuing volume of student entertaining and hospitality to University visitors. They also serve as centers for informal discussion groups. Some of these groups such as the Cornell Country Community Club, and the Sunday Evening Poetry Group conducted by Mr. and Mrs. Edwards, maintained an unbroken history over a period of many years.

### *The Cabin:*

In the spring of 1928 there was a strong desire on the part of a group of men students to have a cabin at a distance from the campus to which they might go for hikes, outdoor conferences, and the like. T. P. Carpenter, Associate Executive in that year, had recently come from

Dartmouth College where he had been familiar with the Dartmouth outing cabin system. Mr. William J. Norton '02 offered to donate the free use of an attractive site for a cabin on the "Morse Stevens property" on the Lake Road above the east bank of Cayuga Lake. A fund of some \$1,500 was raised and the Twin Glens Cabin built in the woods overlooking the lake. Originating as a cabin for men, its use has in recent years been extended to women's groups and has been made available to various Cornell organizations under suitable regulations. The maintenance of the Cabin has at times been a serious problem, as it has occasionally suffered at the hands of vandals. Methods of protecting it have been improved, however, and its use may be expected to increase in the future.

There are in the properties of the cooperating Ithaca churches liberal provisions of attractive rooms for student meetings, student suppers, and student participation in services of worship and other church events.

With the Sage Chapel located in the center of the campus and available to all for worship services, it is evident that properties of all types reasonably adequate for the present needs of Cornell religious groups are now provided.



## CHAPTER V

### CONSTITUENT CHURCH GROUPS AND THEIR PROGRAMS

The significance of students' church connections has long been recognized in United Religious Work at Cornell and made basic in its development. The cooperating churches have made special provisions for their Ithaca student work. They have appointed university pastors, established adequate residences for them, and developed group programs which interlock with that of the United Religious Work in which they fully share. While thus working toward the largest possible common ground of spiritual unity with others, each group retains its distinctive emphasis and student organization.

The programs of these church groups vary, of course, among themselves, but all include close relationships between the university pastor, individual students, and faculty members. These are developed through varied activities, including religious meetings, outdoor sports, and social activities, conducted either at the Ithaca church of the denomination, at the university pastor's residence, at Barnes Hall, or elsewhere. Attendance at public worship in the Ithaca churches is actively fostered. Courses in religion, participation in young people's societies, speaking trips to out-of-town churches and schools, training for church leadership, religious dramatics, and other activities are conducted. The wives of Staff members have been recognized throughout these years as co-partners in the development of these activities. Their home entertain-

ing, their personal counsel with students, their leadership of religious interest groups, have greatly enriched the work.

Preliminary to the study of activities under united auspices, a brief résumé of the history and program of each of the constituent church groups is presented. By "constituent group" is signified a church group which has in charge of its work a trained minister, priest, or rabbi who also serves as a member of the Staff of the C.U.R.W. Most of these church groups include in their membership students from Ithaca College as well as Cornell. The following descriptions bring out both the similarities and differences in the work of the university pastors and their groups. They are listed in the order of their establishment at Cornell.

### 1. *Baptists* (by Rev. J. D. W. Fetter)

In 1916 the Board of Education of the Northern Baptist Convention sent Rev. John D. W. Fetter to Cornell as its university pastor. The work was begun in October of that year and has continued under his direction to the present time.

Mr. Fetter came not only as the appointee of the National Board of Education but also of the New York State Baptist Convention, the two bodies being jointly responsible for the maintenance of the work. The university pastor and his wife, therefore, represent all Baptist churches which have students in Cornell University and Ithaca College. While much of their work is centered in the First Baptist Church of Ithaca, their relation to that church is one of purely voluntary cooperation.

It has been the policy of the Baptist Board to send its representatives to university centers without any set pattern imposed from above but to trust its university pastor to work out plans best suited to the local situation.

The value of this policy became manifest in the freedom given to join in the cooperative enterprise which later developed at Cornell as recorded in this volume.

The purpose of Baptist work at Cornell is to conserve and develop the religious life of students and to train them in leadership to become effective in the life of the churches to which they go after graduation. It is a double bridge from the home parish to the Ithaca church and from this to the parish where the graduate makes his home. The function of the university pastor is not so much to do things for students as to help them plan and carry on their own religious activities. To this end he has helped to develop the Baptist Student Association which functions mainly in the following ways:

Through church attendance and responsibility: At the present time there are three hundred twenty-five Baptist students in Cornell University and forty-five in Ithaca College. The center of the religious life is in the First Baptist Church of which the Rev. Alfred H. Boutwell is pastor. In the morning service of worship there is an average of one hundred students in the congregation, forty-four of whom sing regularly in the church choir. In addition to attendance, the students assume such responsibilities as those of ushers, choir members, teachers of Sunday School classes, leaders in Scout troops, assistants in other activity groups, participants in religious drama and musical programs, and as members of the Board of Junior Deacons. This training for leadership in the church is considered of prime importance.

The following quotation from a recent annual report will indicate the extent of student participation in church life: "I find the following responsibilities held either by students or those, formerly active in our student work, who have graduated and remained in Ithaca. Eleven

Sunday School teachers, four substitutes, three pianists for departments, superintendent of the Sunday School, superintendent of the beginners and senior departments, president of the Town and Gown Class, two assistants in the young people's guild, five ushers, six members of the Board of Junior Deacons, one of whom is chairman, one member of the Board of Senior Deacons, fifteen members of the choir, the choir director, the church organist, the Chairman of the Church Board of Education, and the Chairman of the Board of Trustees." In addition twenty are now holding office in the Baptist Student Association.

Through the Board of Junior Deacons: This Board is made up of six Cornell students, one from Ithaca College, one from the high school, and two town boys. Their function is first, to sponsor each year a plan of visitation of older and active students on those who are new and as yet inactive. This is decidedly valuable because of the contacts, the stimulus to church attendance, the information which is brought to the university pastor, and the results in the way of student membership in the local church. Second, to serve communion in the church service occasionally in place of the senior deacons. This they plan carefully and carry out well. Third, to carry out with the senior deacons other projects they undertake together. In carrying out these functions the Junior Deacons receive training and experience for similar experience later.

Through the Student Class: This group of student men and women meets every Sunday at ten o'clock under the leadership of the university pastor, for the study and discussion of various phases of religion. Such courses as the following have been given: "Jesus and His Cause" by Dr. A. Bruce Curry; "The Person I Hope to Become" by Dr. Robert S. Smith; "The World's Living Religions"

by Dr. Robert E. Hume; "The Problem of Right Conduct" by Canon Peter Greene; and discussions on a series of sermons by Dr. Harry Emerson Fosdick, "The Power to See it Through." There has been a consistent average of twenty-five in this class.

Through the Baptist Student Forum: This is a gathering of students who meet at the church every Sunday evening for supper at 5:49. After fun and fellowship around the tables they meet for the consideration of topics of their own choice. The plans and the discussions are entirely in the hands of students, with an occasional outside speaker. From fifty to eighty are present every Sunday night endeavoring to think through together some of life's personal and social problems.

Through deputation teams: From those who volunteer for this service teams are made up to visit outlying churches and institutions to conduct church services, young people's meetings, Sunday School classes, open forums, social occasions, and devotional meetings. Teams must be able to adapt themselves to a great variety of demands, for calls come from city churches, rural parishes, small colleges, and old folk's homes. One year the teams had nine such engagements. After a Sunday evening service conducted by the team in a village church the minister went home and immediately wrote his appreciation. . . . "Having such a fine group here does more for our church than any other program I can put on."

Through social occasions: These are planned by the student social committees, with the assistance of the university pastor, and are held at the church, at the university pastor's home, at Barnes Hall, and out of doors. They vary in nature from the autumn reception attended by one hundred fifty students, to camp-fire suppers at the C.U.R.W. outing cabin. These occasions fill a special

need in the lives of those who have little provision for social life. Many life-long friendships and fine Christian homes have their beginning in these social groups.

Through giving: Every year a financial campaign is conducted, the proceeds of which go to four projects: 1. The Church; 2. Missions; 3. The C.U.R.W.; and 4. The Baptist Student Association. It is interesting to find that the money raised comes largely from those who are working for their college expenses and are deeply appreciative of the value of the church and student religious work. The annual contributions have ranged from \$300 to \$1,000—depending on the general economic situation. It is also found that in addition Baptist students give from \$800 to \$1,200 to their home churches annually.

Working with the students in all of these religious and social expressions are the university pastor and his wife. They consider it their function to help students to carry on their own work. Their interests and efforts are centered in the development of personalities rather than programs. As much responsibility as possible is left with student leaders. It is their training which is uppermost in mind. It is true that many students are immature in their efforts and that not all plans function smoothly, but it has been found that the great majority who hold responsibilities carry out their tasks with an efficiency and devotion which is highly commendable.

The university pastor and his wife give themselves to maintaining close contacts with the students, to keeping in touch with those who are sick, to entertaining small and large groups in their home, where there are from eight hundred to a thousand student visits in the course of a year, to teaching courses and conducting services, and to the general guiding of personal and group life. The students appreciate this provision for the development of

the spiritual side of life, but such appreciation is perhaps even more marked after they have graduated, established their own homes, and taken their places in the world. The reward of a university pastor comes not only in the response of undergraduates but also in letters from alumni who write of these contacts as outstanding in their college memories, in visits to homes which were begun in the student group, in visits to churches where he finds them in positions of responsibility, in the lives of those who have gone out to teach with an emphasis on the building of character and who are dedicated to Christian service.

(Mr. Fetter received his B.A. from Bucknell University in 1913, and was graduated from Rochester Theological Seminary in 1916.)

## 2. *Presbyterians* (by Rev. Hugh A. Moran)

On our arrival at Cornell in 1919 the pulpit of the First Presbyterian Church of Ithaca was vacant. We found two empty manses—one downtown belonging to the church, and one on the hill, held by the Board of Christian Education as “the residential headquarters” of the university pastor. Our predecessors, the Rev. and Mrs. Herbert Moore, had gone to the presidency of Lake Forest College. They left us an active group of Presbyterian students, but no records and little organization.

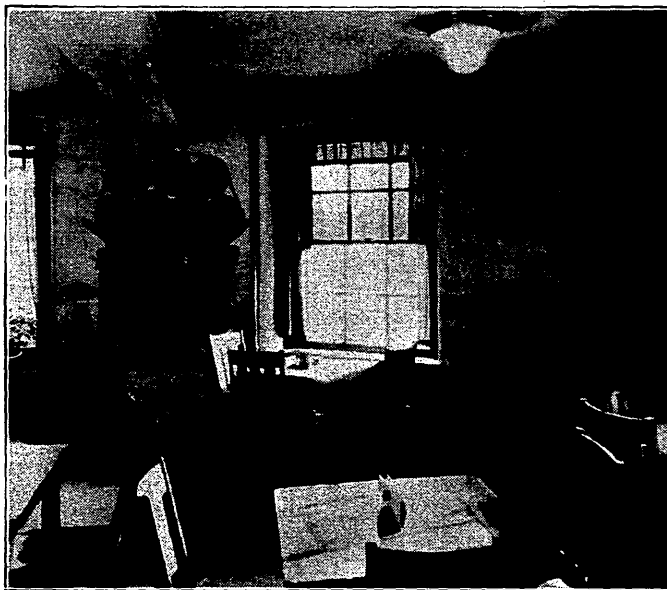
The first year there were by count 1,019 Presbyterian students in the University. The Presbyterian group has remained ever since the largest of the church groups, including the students of the Reformed Church, who are classified with the Presbyterians at Cornell. During the first seven years our policy was to maintain the distinctly Presbyterian work, including pastoral service, church Bible classes, and home entertaining, with but slight modifications in organization and activity. We also put emphasis upon dormitory and fraternity house groups

and other activities of an interdenominational nature such as forums, the Saturday Lunch Club, Cornell-in-China, and voluntary courses in Biblical Literature and Religion. In all this work we had the sympathetic interest and heartiest support of Dr. and Mrs. Martin D. Hardin, who came to the Presbyterian Manse in 1920, and of the officers and people of the church.

When I returned from Sabbatic leave in 1927, a change in policy was made. It was evident that work with the Presbyterian group brought larger and more lasting results than more scattered effort on a wider front. This was due in part to the set-up and structure of Cornell life—in part to the changing temper of the times. Under the changed policy the work was not more narrowly denominational—quite the contrary. It became more inclusive, but effort was consciously more centered on the group for which I was responsible. We sought to train young people in effective religious living, to put responsibility upon them, and to show them how to use responsibility, to make of them a group of individuals whose relations with each other and with the rest of the world were more carefully adjusted to Christian standards. The watchword was “efficiency”—to do each thing we do the best we know how and to end up by knowing better how to do it.

Our attitude was distinctly experimental. Our work was laboratory work. We analyzed the expression of religion as it centered in worship and as it should result in socialized and abundant living. The central feature of the Westminster Student Society, under which the Presbyterian work was now organized, was and is a worship service, held Sunday evening in the church, conducted by students under adequate training and leadership. Before this worship service comes a student supper prepared by students,—a “hotel course” student usually being in charge of the menu, orders, and management. Anyone



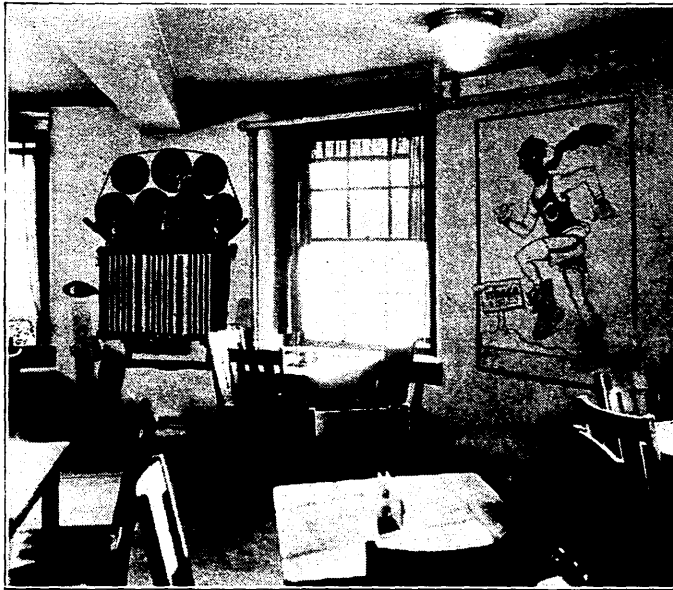


COFFEE HOUSE

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COFFEE HOUSE

# GETTING

# TOGETHER

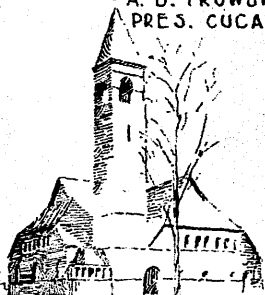
## 1919



A. B. TROWBRIDGE JR. '20  
PRES. CUCA 1919-1920



R. H. EDWARDS  
EXECUTIVE



FIRST CONGREGATIONAL CHURCH  
REV. H. J. LONDIS, PASTOR

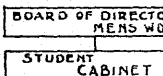


J. A. G. MOORE  
DIRECTOR OF EXTENSION SERVICE

CONGREGATIONALISTS



BARNES HALL  
CORNELL UNIVERSITY CHRISTIAN



FIRST BAPTIST CHURCH  
REV. J. H. GAGNIER, PASTOR

BAPTISTS



J. D. W. FETTER  
DIRECTOR OF FRIENDLY RELATIONS



FIRST PRESBYTERIAN CHURCH  
DR. M. D. HADDIN, PASTOR

PRESBYTERIANS

DIRE

# GETHER AT

# CORNELL

## 1921



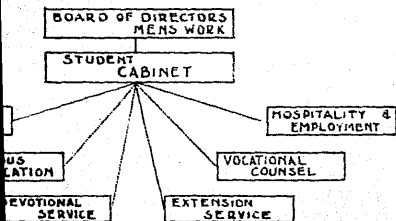
MISS MAY PEABODY  
HOSTESS — COFFEE HOUSE  
EMPLOYMENT



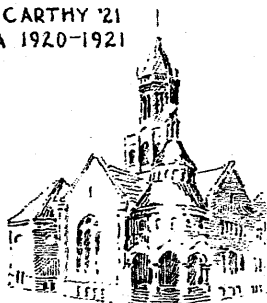
R. H. Mc CARTHY '21  
PRES. CUCA 1920-1921



### UNIVERSITY CHRISTIAN ASSOCIATION



E. A. WORTHLEY  
DIRECTOR OF VOCATIONAL COUNSEL



### METHODISTS

FIRST METHODIST CHURCH  
REV. JOHN RICHARDS, PASTOR



HUGH A. MORAN  
DIRECTOR OF RELIGIOUS EDUCATION



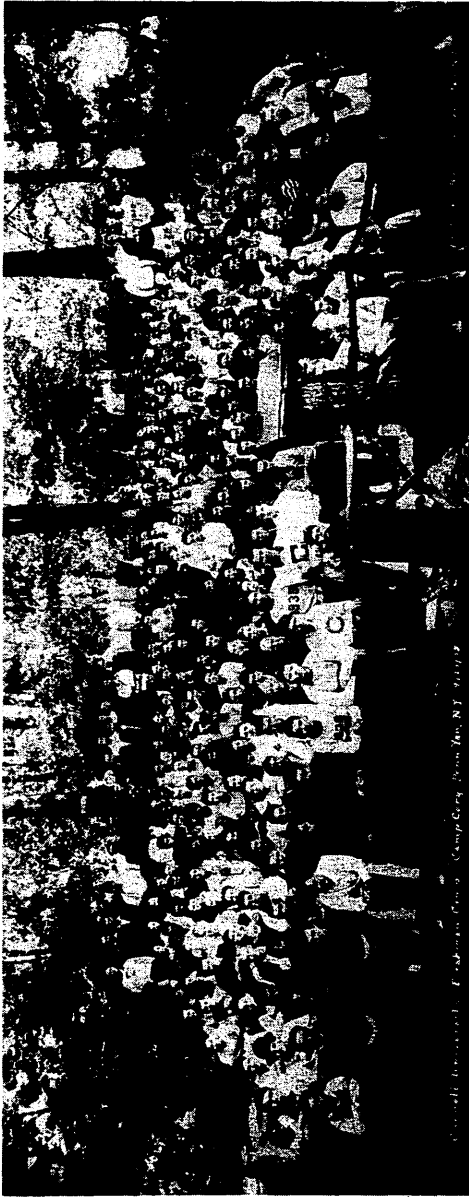
CYRIL HARRIS  
DIRECTOR OF DEVOTIONAL SERVICE



### EPISCOPALIANS

ST. JOHN'S EPISCOPAL CHURCH  
REV. H. P. HORTON, PASTOR

PRESBYTERIANS  
EVANGELICAL CHURCH  
PASTOR

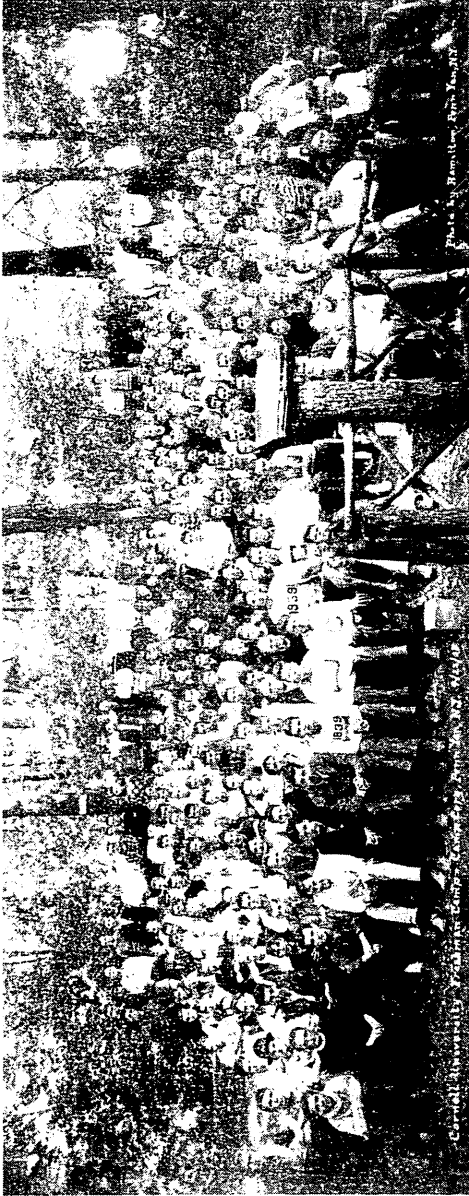


General Inspection, Freshman Camp, Camp Greer, New York, N.Y., 1917

who works on the kitchen committee learns how to run student suppers. Following the worship service we have four or five interest groups meeting parallel. The average attendance under this system has gradually increased, and at times the attendance at one of the interest groups is as large as the whole group had previously been at the old "Christian Endeavor" type of meeting.

The interest groups have included worship or leadership, drama, instrumental music, choral music, Christian ethics, psychology of personal living, comparative religion, philosophy of religion, and other subjects—never more than five groups operating at a single time, each with major student participation, but under the direction of a competent adult leader. I wish particularly to recognize a debt of gratitude to the numerous leaders who have given freely of their time over the years,—especially Dr. Edward Amherst Ott, who has with great patience and ability developed the Worship Leadership Group to its present state of effectiveness, to Rev. R. H. Edwards, who has taught successful classes a number of years with great benefit to the students, and to Mrs. Martin D. Hardin, who more recently has had remarkable success with groups dealing with home and family.

This changed policy has gradually brought about group solidarity with friendship and enthusiasm on the part of those who participate. There has been notable development of personality and character; and the appeal is evidently to a high type of students, including many graduate students, and young people with musical and other talents. We have sent out a number of student deputations to other towns and cities and have welcomed to Ithaca several delegations of visiting young people from other churches. There has also been a steady increase in activity through the week. The students live their religion; they are ready to give time and of their limited



Cornell University, Ithaca, N.Y. Photo by R. Hamilton, Apr. 1957



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funds in service. They are active in all phases of the United Work, in deputation and extension work, and in their home communities during vacation and after leaving college. We hear of an increasing number who are trying to reproduce desired features of the Westminster Society in the home church or home town. This is particularly true of the worship services which have stressed appreciation of living persons active in religious and social work throughout the world. These studies were published in 1935-36 and 1936-37 as worthy of preservation and emulation. For several years the annual spring retreat for officers of the Westminster Society has been held at Happy Valley, Lisle, N.Y.

Concentration of activity in the Westminster Society has meant some withdrawal from other projects, but activities such as Cornell-in-China, the League of Nations Model Assembly, and the Rural Institute have never been given up. The ultimate result is an increased impact on the life of the University and a considerable improvement in the quality of the product returned to the stream of American life. Mrs. Moran and I have made large use of the manse at 221 Eddy Street as a center for student entertaining.

(Mr. Moran received his B.A. from Leland Stanford University in 1905, his M.A. from Oxford University in 1920, and his Ph.D. from Columbia University in 1935. For his notable contributions to student religious work he received a citation at the General Assembly of the Presbyterian Church in the U.S.A. in May 1939.)

### 3. *Episcopalians* (by Rev. R. E. Charles)

The work among students of the Episcopal Church is a serious endeavor to provide them with adequate pastoral care during the time in which they are away from home. The attempt, therefore, is made to incorporate

them as far as possible into the normal life of the local parish church. In most places where there are educational institutions the responsibility for work among students is laid upon the rector of the local parish. This was the situation for many years in Ithaca.

In 1918 the National Council of the Episcopal Church made provision for a clergyman to give his whole time to the work among students at Cornell University. The Rev. Cyril Harris was first appointed. He began his work in the spring of 1919 and continued with marked effectiveness until 1924. The financial support of the work was transferred from the National Council to the Diocese of Central New York after two years.

A residence for the university pastor was purchased by the Diocese—the house at 403 Elmwood Avenue. This was made a gathering place for students where they were the welcome guests of Mr. and Mrs. Harris and of their successors. For fifteen years this residence has been the center of a splendid hospitality extended to students who were away from a normal home life.

A special service for students was held in St. John's Church every Sunday morning at 9 o'clock. After the Holy Communion at that hour they went to the Parish House where breakfast was served. So long as the university pastor was carrying on the work by himself, this service was continued. When a change was made early in 1937, this service was given up and students were invited to share in the regular services of worship.

The Rev. Mr. Harris left in 1924, and for one year the work was carried on by the Rev. Ralph Nanz, a graduate student and instructor at Cornell. He was succeeded in 1925 by the Rev. and Mrs. Frank Lambert, who remained until 1936. The Lamberts made a notable contribution to Cornell life through student entertaining, widespread friendship and personal counseling. Mr. Lambert carried

the Worship portfolio in the United Religious Work.

In the fall of 1936 it was determined to unite the work among students more closely with the work of St. John's Church. On the retirement of the Rev. Henry P. Horton as Rector of St. John's in March 1937 responsibility for the student work was given to the new Rector, the Rev. Reginald E. Charles, and provision was made for a curate to work under his direction,—both the parish and the Diocese making provision for the curate's support. The Rev. Mr. Charles acted as Student Chaplain from October 1936 until September 1937, serving also as Rector of St. John's from March 1, 1937. In September 1937 the Rev. H. Gruber Woolf was appointed curate, but because of ill health he resigned in January 1938. He was succeeded in 1938–39 by Rev. James A. Rockwell.

Under the new arrangement a closer contact between the people of the parish and the students has been fostered, making the students feel, during the time they live in Ithaca, that St. John's is their parish church. They attend its regular services of worship,—many of them serve as crucifers, acolytes, and members of the choir. They are encouraged to take as full and active a part in the life of the church as they would if they were at home.

The Seabury Guild for Students was organized in 1937 to provide an organization to which they could belong and through which they could carry on any other activities which would meet their particular needs. The Guild sponsors a corporate communion for students once a month at the regular eight o'clock service. This is followed by a breakfast served by the Daughters of the King, one of the parochial societies; a business meeting and discussion group follows. From time to time the members of the Guild are entertained at the homes of members of the parish, and various social gatherings are also held under Guild leadership.

The aim of the Church in its work at Cornell is to provide a "home parish for students who are away from home" and to meet their spiritual needs to the best of its ability.

(Mr. Charles received the degree of B.A. from the University of Western Ontario, London, Canada, in 1915, and the degree of Licentiate on Theology (L.Th.) from Huron Theological College, London, in the same year. He also received the degree of Master of Sacred Theology (S.T.M.) from Western Theological Seminary (now known as Seabury-Western Seminary) of Evanston, Illinois, in 1929.)

#### 4. *Congregationalists* (by Rev. James A. G. Moore)

Prior to 1919 there had been no special work for Congregational students at Cornell. The First Congregational Church of Ithaca did what it could to serve the students, providing a small student class, and opening its Christian Endeavor Society to students.

When Richard H. Edwards, formerly Congregational University Pastor at Wisconsin, came to the secretaryship of the Cornell University Christian Association, seeking to unite the various religious groups working with students, Congregationalists became interested. The National Education Society, the New York State Congregational Conference, and the local church united in beginning work for Congregational students in the fall of 1919. They called Rev. James A. G. Moore to be their university pastor.

At that time there were about 250 Congregational students at Cornell. The number has slowly but steadily increased until it is now 350, including Congregational students at Ithaca College. Financial responsibility for the work was originally assumed by the three agencies above named, the major share being taken by state and national

groups. As the work developed and became integrated with the State Youth Program of the denomination, the National Society gradually withdrew until today the work is supported almost entirely by the state, supplemented by a small grant from the local church.

From the very beginning of the work the personal approach to student life has been central. Through personal visitation, home entertaining, and office contacts, students have been helped in their orientation to Cornell life and their entire college course enhanced by this personal, friendly interest. Through it, the best approach is made to the deeper problems of student experience. The genius of a university pastor's work will probably always be in personal counseling. Letters from former students confirm this judgment.

The home of the university pastor has been of great value in his approach to students. For seven years Mr. and Mrs. Moore lived in a rented residence, moving twice in that time, and in neither case was the equipment adequate for the program desired. In 1926 the New York Congregational Conference purchased a residence at 106 Highland Avenue, and it has proved ideal for the work. Small enough to be a real home and yet large enough to accommodate groups up to 75, it has been the institutional center of the work. Entertaining, social occasions, and group discussions are a regular part of each year's program.

The local church in Ithaca has been the Sunday center of the student program. In the beginning emphasis was placed upon student classes which united in a student breakfast at 9 A.M. Four such classes were provided. As conditions changed and the church abandoned its traditional Sunday evening worship service, the Sunday morning student classes were also given up and a Sunday evening student group was developed. This has grown

steadily and is now the organized center of our student effort. A supper, a worship service, and a discussion constitute the usual program, with invited speakers occasionally present. The morning service of the church has never been largely attended by students, as the Sage Chapel service is at the same hour.

The student organization is known as the Congregational Students' Association. It has four officers, six standing committees, and two representatives on the Student Board of the Cornell United Religious Work. The officers, the chairmen of the committees, and the C.U.R.W. representatives form the Executive Committee. The university pastor acts as counselor for the Association. In addition to its Sunday evening program it carries on social events, deputations to nearby churches, and community service projects.

A special feature of Congregational student work at Cornell has been its close association with the Congregational state program for young people. Beginning in 1921, the university pastor has served on the Staff of the high school summer conferences of the New York Congregational Conference and during recent years has taken with him Cornell students to serve on the Staff also. The last four years he has served as counselor for the young people's work of the state. This tie-up has proved to be a distinct advantage. It gives a chance to contact high school young people before coming to college, follow them through the University, and then link them up with local churches after they graduate. Student deputations from Cornell to churches in the state help to strengthen this tie.

Congregationalists have always been interested in interdenominational effort. It is fair to say that their work developed at Ithaca because of the effort which was made at Cornell in 1919 to unite the various religious

groups in common service to the University. The experience of the years seems to indicate that the Congregational work is strengthened by this cooperative effort, and that religion, in turn, is made more effective on the campus because of its united front.

(Mr. Moore is a graduate of Trinity College, B.A. 1914, and of Rochester Theological Seminary in 1917.)

### 5. *Methodists* (by Rev. G. Eugene Durham)

The Rev. Evans A. Worthley was appointed the first Methodist University Pastor in 1919. At this time the Wesley Foundation was set up at Cornell, and student religious work took a distinctive step forward. Prior to this time Methodist students were cared for by a pastor who gave part time to them and part time to Forest Home Chapel.

Mr. Worthley was at Cornell from 1919 to 1921. He was followed by the Rev. Henry Bock who also served for two years, 1921 to 1923. In the fall of 1923 G. Eugene Durham became university pastor and has continued to the present time.

In 1925 the Wesley Foundation Board purchased a Methodist University Parsonage at the corner of College Avenue and Mitchell Street. This has been used as a "home away from home" for students. In the years since 1925 there has been an average of more than 1,000 student visits each year to this university parsonage. In 1928 Mr. and Mrs. Durham began a policy of "open house" each Monday evening. Students drop in for a friendly time of fellowship, singing, games, or reading. Many students are also invited in for meals each year.

The "Wesley Foundation" is the name for Methodist student work at tax supported institutions and is designed to minister to the spiritual needs of Methodist students



and all others who come into contact with its members. At Cornell the work is done through three centers: the University Parsonage, the First Methodist Church of Ithaca, and the Cornell United Religious Work.

In the church a large group of students participate in both morning and evening services. There is also a student department of the church school. This has consisted of from two to four classes taught usually by University professors or by Mr. and Mrs. Durham. Each Sunday evening after church the Student Wesley League meets from 8:30 to 9:30 and varies in attendance from fifty to one hundred twenty-five, with an average of about eighty. This League is strictly student run and the program is participated in by many students. Each Friday evening from 7:30 to 10:00 the Friday Night Class meets in the church basement. This is a combination social-devotional group which has had a long history and which always attracts a certain number of students and faculty members, as well as townspeople. Attendance varies from forty to one hundred twenty-five, with an average of about eighty.

Barnes Hall has provided a room for the university pastor's office on the campus. In addition to sharing in the Cornell United Religious Work program many Methodist students come to Barnes for personal conferences with the university pastor, for committee meetings, for fellowship groups, to prepare for deputation teams, for socials, and for religious drama practice. The day by day work of the university pastor largely centers here.

During the course of each college year a number of student hikes are taken to various points about Ithaca. These are well attended. Also during the year a program of deputation team work is carried on. From twenty-five to forty deputation teams go out from the Wesley Foun-

dation each year. Most of these have Saturday evening and all day Sunday programs in both rural and city churches within a radius of seventy miles.

We have also specialized on religious drama, particularly with a missionary play called "Ba Thane" written by Mrs. Edna Baldwin. Over the space of four years we have used more than forty different students in this cast of seven characters, and we have given the play over fifty times. We have also given Marie Foley's play, "The Gift," a number of times.

Beginning in 1930 the Wesley Foundation has held a religious retreat at Happy Valley, Lisle, N.Y., each year—the second week-end in May. These groups have numbered between fifty and sixty. Each person makes definite spiritual preparation for this week-end, and it has proven very significant in the lives of many students.

Cornell Methodist alumni have gathered for reunion dinners in New York City for the last few years to renew the memories of religious life at Cornell and to support each other in the maintenance of Christian living in the metropolis. Similar reunions have also been held in Schenectady.

The pastors of the First Methodist Church since 1919 have been: the Rev. John Richards until 1921, the Rev. William H. Powers, now Dean at Hendricks Chapel, Syracuse University, from 1921 to 1928, the Rev. Alfred P. Coman from 1928 to 1935, and the Rev. Raymond H. Huse, the present pastor.

(Mr. Durham was graduated with the B.S. degree from Cornell in 1920 and has done graduate work at Drew Theological Seminary, Cornell, and Garret Graduate School of Theology.)

## 6. *Jewish* (by Rabbi Ephraim Fischhoff)

Until February 1929 the Jewish students at Cornell had no permanent organization, although at various times previously the Menorah Society and the Intercollegiate Zionist Association had established branches in Ithaca. Work along distinctly religious lines had also been attempted by the Union of American Hebrew Congregations, which established a student congregation, and by the United Synagogue of America, which made possible the holding of complete religious celebrations of the Passover holiday in 1927. The United Synagogue also interested itself at one time in raising funds for a synagogue to be used by students. However, it was not until 1928 that the Jewish community of Ithaca erected a modern, attractive edifice named Temple Beth-El.

The B'nai B'rith Hillel Foundation was established at Cornell University in February 1929 after the ground work laid by the Hon. Alfred M. Cohen, president of the International Order B'nai B'rith, and Dr. Lee S. Levinger, Hillel Director at Ohio State, who surveyed the situation and established contacts in the summer and fall of 1928. An arrangement was entered into with the local congregation of Temple Beth-El by which the facilities of the Temple were to be put at the disposal of the Hillel Foundation and the Director of the Foundation was to act as Rabbi of the Congregation.

Rabbi Isadore B. Hoffman, a graduate of the Jewish Theological Seminary, served in this capacity from 1929 to 1933, establishing the Jewish work at Cornell and serving as a member of the Cornell United Religious Work Staff in charge of the Barnes Hall Library. In 1933 Rabbi Hoffman resigned, and his place was taken by Rabbi Maurice Pekarsky, a graduate of the Jewish Institute of Religion (1933), who occupied the position

until 1937 when he was transferred to the Hillel Foundation at Northwestern University. His place was taken by Rabbi Ephraim Fischhoff, formerly rabbi at Pennsylvania State College, where he was also an instructor in sociology.

The activities carried on for and by Jewish students at Cornell may be outlined as follows:

### I. Religious:

1. Both orthodox and liberal services are held every Friday evening during the academic year, at Barnes Hall and at Temple Beth-El, with the active support of the religious committee. The sermon may be delivered by the Director or a visitor,—either a member of the faculty or a cleric. Sometimes discussions follow the services. Attendance averages about 50.

2. Services are also held on the festivals and high holy days, and arrangements are made for all appropriate celebrations including Passover Seders, etc.

3. Discussions upon Jewish and ethical problems are conducted at dormitory rooms, fraternities, and rooming houses.

### II. Cultural:

1. Various charitable activities are carried on, such as a junior division of the great philanthropic organization, the American Jewish Joint Distribution Committee.

2. Non-credit courses in fundamentals of Judaism, Palestine, elementary and advanced Hebrew are given. Small but interested groups of students have availed themselves of these opportunities.

3. Open forum lectures have been held by such men as Maurice Samuel, Dr. Stephen S. Wise, Rabbi Edward Israel, Rabbi Nathan Krass, Klaus Mann, Horace Kallen, Norman Thomas, and Louis Untermeyer, as well as Harry

Elmer Barnes, H. C. Englebrecht, and Prince Hubertus zu Lowenstein.

4. Oratorical contests have been held in which some excellent addresses were delivered on Jewish subjects. (The winner of this contest was also the winner of the National Hillel Oratorical Contest.)

5. Plays and musicales have been conducted from time to time with success. Wherever possible the emphasis is on Jewish motifs.

6. Suppers have been prepared in Barnes Hall by the students after which a student reads a paper written by himself on some Jewish subject and followed by general discussion. In more recent years this activity has been supplanted by the Sunday Supper Discussions at Willard Straight Hall, at which a member of the faculty leads the discussions.

7. Student debates have been conducted on themes of special interest to Jewish students.

8. There is an active unit of the Avukah, the inter-collegiate Zionist society.

9. A library of Jewish books and magazines has been established and serves as a source of enlightenment about the Jewish culture complex. Frequently students come for help in correlating some academic study with their Jewish interest.

### III. Social:

1. A number of dinners, receptions, smokers, and dances are held during the course of the year. All of them are successful in point of numbers and in the good spirit prevailing. At the beginning of the year there are several functions for freshmen including a tea for the women, a smoker for the men, and a formal dance. There are two formal dances during the year and intermittent tea dances.

## IV. Practical service:

1. Two questionnaire surveys have been made: (1) religious interest and preferences of students, (2) abilities, interests, and problems of freshmen.

2. Assistance has been given to students who desired to secure board in private homes where dietary laws were observed.

3. Vocational guidance and other counsel have been given to many individual students, and visits are made by the rabbi to students in the infirmary.

The Hillel Foundation, in addition to these activities, shares in the Cornell United Religious Work, having its offices and many of its student meetings in Barnes Hall. The rabbi serves as Staff member in charge of the Barnes Hall Library.

(Rabbi Fischhoff was graduated with the degree of A.B. from The College of the City of New York in 1924 and from the Jewish Institute of Religion in 1928 with the degree of M.H.L. Master of Hebrew Literature.)

7. *Catholics* (by Rev. Donald M. Cleary)

Although a group of Catholic students founded a club called "The Catholic Union" fifty-one years ago (May 1888) which continued its existence for several years and accomplished much for Catholic students at Cornell, it was not until March 1914 that a Newman Club was established. Responding to a very definite need for a club of their own which would be made up of Catholic students and faculty members,—a club which would sponsor a program in harmony with their own need and interests,—the Newman Club was formed. In the constitution adopted at that time the aims of the Club are set forth as "an endeavour to promote a spiritual, cultural, and social program among the Catholic students." For

the next fifteen years this was the work of the Newman Club. Various priests from the Immaculate Conception Church acted as moderators and chaplains, and the objectives of the founders of the Club were carried out as far as possible.

In 1929 a very significant and progressive step was taken. The number of Catholics had grown with the years, and the new Bishop of Rochester (Bishop J. F. O'Hern) felt it imperative that a priest be detailed for the sole purpose of working among the Catholic students at Cornell. For this purpose he appointed Rev. James Cronin. Through the splendid cooperation of the Staff and membership of the C.U.R.W. the Catholic group became a constituent member, provision was made for an office for Father Cronin, and the auditorium seating was rearranged so as to make possible the holding of Catholic services in Barnes Hall. Father Cronin remained two years, 1929-31, and was then appointed Professor at Fordham University. He was succeeded by Father Leo Smith, 1931-32,—he by Father George Fischer, 1932-34,—and he by Father John Brill, 1934-35. In 1936 Archbishop Mooney appointed Rev. Donald M. Cleary to take charge of the work.

The activities of the Catholic group follow a definite program: Sunday Masses in Barnes Hall, courses in philosophy and religion by the university pastor, a lecture series on current topics, social activities covering events such as dances, buffet suppers, roller-skating parties, and the like. A bulletin is published each Sunday, and the Newman Club publishes a monthly paper called "The Sentinel."

The C.U.R.W. answers a definite need for the Catholics of Cornell and answers it most adequately. The spirit of harmony among the various Staff members has made for a unification of effort which has been productive of much

good to all. Barriers have been broken down, and misunderstandings have been cleared. This result has communicated itself to the student body in such a way that a new tolerance, a new spirit of mutual understanding and service is evident to anyone who cares enough to observe.

(Father Cleary is a graduate of St. Andrew's Seminary, Rochester, N.Y., 1922, and received his training for the Priesthood at St. Bernard's Seminary in Rochester, where he was ordained in 1928.)

### 8. *Unitarians* (by Rev. Abbot Peterson, Jr.)

Organized in 1865, the same year in which the University was chartered, the First Unitarian Society of Ithaca appears to have early recognized the importance of affording to students of liberal religious background the opportunity for developing their religious life both through formal worship and through classes conducted by its minister. The church record book of the years 1865-1900 tells of student classes for the study of the Bible, theology, and philosophy, and of evening services and lectures, nearly all conducted by the minister and all largely attended by students. In fact, the members of student classes tabulated as attending during certain periods so far outnumber those in the University who could possibly have been Unitarians or Universalists, as to make one suspect that many of more orthodox backgrounds were sampling the then forbidden fruit of the theology of Channing, Emerson, and Parker.

It was in the years 1924-25 that the student group was organized along those lines which have been used by most churches in their student work in recent years. Regular Sunday evening supper meetings were held, followed by a speaker and discussion, or simply a discussion on some topic of current concern with religious implication, selected by the group and led by one or more of its mem-



bers. The holding of a brief devotional service conducted by students at the opening of the formal meeting was soon instituted and has continued with increasing effectiveness.

During the ministries of the Rev. Frank S. Gredler, 1925-31, and the Rev. Leslie L. Pennington, 1932-35, great emphasis was put by the group upon the panel and forum method of discussion of both social and economic problems of the day. It was during the ministry of Mr. Pennington that the Unitarian group became a constituent member of the C.U.R.W. Mr. Pennington, as a member of the Staff, became editorial adviser to the "Areopagus."

The Rev. Abbot Peterson, Jr., became pastor of the First Unitarian Society succeeding Mr. Pennington on January 1, 1936. As a member of the C.U.R.W. Staff he became Adviser on Worship, a position which he has continued to hold up to the present. The Unitarian student group has now adopted the name, "Student Group of the Young People's Religious Union," which emphasizes its connection with the national young people's organization of the American Unitarian Association.

The basic purpose of the Unitarian student work is to stimulate students to work out for themselves a religious and ethical foundation upon which to build their lives. Every effort is made to give the student an opportunity to make the Ithaca church his church home during his years at Cornell. Students are welcomed in all activities of the church. They are active in the choir, as ushers, as teachers in the Junior Church (Sunday School), in the Adult Discussion Forum, and they comprise the nucleus of the amateur dramatic club. The president of the group, along with the presidents of the other organizations within the church, sits with the Board of Trustees at its regular meetings. One Sunday each year is designated as

Young People's Sunday, when the entire service of worship is conducted by members of the student group, and the sermon is preached by a student.

Hikes, picnics, game parties, and dances are held by the group, and at least once each year a Sunday evening reception is given for one of the Unitarian preachers on the Sage Chapel list. In all church social occasions the members of the student group consider themselves an integral part of the life of the church.

The activity of the Unitarian Student Group in the joint undertakings of the C.U.R.W. during the past four years has markedly increased, and a greater interest is being shown in the United Work than ever before.

The number of students who register membership in, or preference for, the Unitarian Church gives us an average constituency in the University of about ninety. To this should be added about ten or twelve Universalists who usually join with us unofficially. Unlike the other constituent groups, which are larger numerically, the American Unitarian Association does not maintain a full-time university pastor, but this function is fulfilled by the minister of the First Unitarian Church. Thus, Mr. Peterson serves as both minister and Unitarian university pastor.

(Mr. Peterson is a graduate of Harvard University, B.A. 1930; Manchester College, Oxford, England, 1930-31; and the Harvard Divinity School, S.T.B. 1933.)

#### *Cooperating groups:*

There are other religious groups at Cornell which have given cooperation in varying degrees but who do not furnish a Staff member. The facilities of Barnes Hall are made available to them.

The *Society of Friends* holds its weekly meetings on Sundays in the Barnes Library. One of the ablest of the

presidents of the C.U.C.A., Sam Levering '30, was a member of this group and during a year of graduate work at Cornell represented the Friends as a recognized member of the Staff. Full participation and support are given by the Friends to the United Religious Work.

The *Forest Home Community Chapel* which is sponsored by the Methodists, maintains a full program of services and student activities, contributes to the C.U.R.W. activities budget, supplies a representative to the Student Board, the chairman of which in 1937-38 was Gordon Clack, the representative of this group.

The Church of Jesus Christ of the *Latter Day Saints* (Mormon) is represented at Cornell by a small but active group of students and faculty members. Meetings of this group are held regularly on Sundays in Barnes Hall, and financial support is given to the United Religious Work.

The *Christian Science Society* of Cornell which is also a cooperating group, holds its weekly meetings regularly in Barnes Hall and shares in the support of the C.U.R.W.

Cordial relations have been maintained throughout the years between the C.U.R.W. and the *Lutheran Church* of Ithaca, which is the only Ithaca church located on the hill. Its membership is constituted chiefly of Lutheran students and faculty members. The student work of this church has had the distinctive leadership of Pastor William Horn from 1919 to 1933, and of his son, Edward W. Horn, from 1934 to the present. An effective program of student religious services and activities is conducted by this church group at its own headquarters. A Lutheran representative has served at various times as a member of the C.U.C.A. Cabinet and the Student Joint Board.

## CHAPTER VI

### JOINT ACTIVITIES

The programs of the church groups just described have shown a wide variety of approaches to student interest. Such variety has long been recognized as advantageous. Students respond differently to different religious leaders and to different activities, some because of similarity to, and others because of difference from those previously known. The full acceptance of variety as desirable has been essential to the type of unity we have been seeking at Cornell. The variety of religious groupings as they exist in society has been accepted and an experimental process in dealing with them employed throughout. A genuinely cooperative spirit having been established at the beginning, the officing together in one building and having unified clerical, stenographic, and telephone service have made for efficiency, economy, and mutual understandings. So with the activities outlined in succeeding pages of this chapter. Our efforts in the direction of unity have been practical ones. If we had tried to make some sort of theoretical or creedal unity a prerequisite to united action, we would doubtless still be searching for a basis of agreement instead of telling the story of twenty years of united work.

#### 1. *Welcoming new students and fostering friendships.*

A. Welcoming new students: Orienting oneself as a freshman in an American university community is a major life experience. Earlier personal relationships are

attenuated or broken. The old behavior patterns seem out of place, the new ones have yet to be formed, loneliness is more or less inevitable and is sometimes overwhelming. Provisions for a satisfactory orientation are important. The United Religious Work has long shared in welcoming new students, in helping them to establish acquaintances and enrich their friendships. Fortunately there had been from the earliest beginnings at Cornell a considerable number of activities carried on by the C.U.C.A. on behalf of the churches. So the United Religious Work fell heir in 1919 to a heritage of services for the churches, and in some instances such as the Freshman Handbook on behalf of the University itself.

The present Freshman Desk Book has evolved from a small pocket handbook to a sizable volume of 200 pages. During the summer before his entrance, the freshman gets from it up-to-date information about the Cornell community, so that his orientation may well be said to begin with its perusal. It has regularly been accompanied by a letter from the United Work Executive inviting the entering student to Barnes Hall to talk with him and the university pastor representing his church, and to get acquainted with students of his own church group and with Cabinet members.

Invitations to Freshman Camp are also sent in the summer. The Camp is held the week before the registration period, which regularly begins on a Monday. Freshman Camp was first held in September 1926, at Happy Valley, Lisle, N.Y., attended by twenty-two freshmen, President Farrand, Dean Mann, other university officials and faculty members, Staff, and upperclass Cabinet leaders. The Camp continued at Lisle for six years, moving in 1932 to Camp Cory, the Boys' Camp site of the Rochester Y.M.C.A., where it has been held ever since, with the exception of the summer of 1933 when it was held at

Camp Pioneer on Seneca Lake at the Rochester Boy Scout Camp. At first experimental, the camp has steadily grown in stability, size, and significance, until in 1937, 199 freshmen were accommodated in a four-day session, and in 1938, 261 freshmen.

The management of the Camp has been in the hands of a carefully chosen Cabinet committee with Staff and advisory members. Presentations have been made and discussions held by faculty and student leaders on all aspects of Cornell life—curricular, social, religious, and athletic—stressing features of interest to freshmen. Much has been made of learning Cornell songs and playing informal games to further acquaintance. United religious services have been held. By the time a freshman camper returns to Ithaca for his registration he knows a considerable group of his classmates, a few friendly faculty members, and the members of the C.U.R.W. Staff. The results of the Camp are not limited to those who attend. Information received and points of view caught at Camp spread by word of mouth pretty much throughout the freshman class. The Camp has been widely appreciated for its constructive contribution to Cornell community life. It has been under the general direction of Mr. Fetter through the years. Mr. Tompkins and Mr. Kline gave special assistance during their years on the Staff. Mr. Moore was in charge in 1938.

The Red Lions Club, originating after Freshman Camp in 1933, has continued to serve as an open club dealing with matters of special interest to freshmen throughout the year. Reunions of those formerly attending Freshman Camps have drawn together each year many upperclassmen who have testified to the value of their Camp experience. From among such men there have always been volunteers to give strong upperclass leadership for the next year's Camp.

In Ithaca during registration week informal stag nights for all freshmen have been held at Barnes Hall. Afternoon teas have regularly been held by the Y.W.C.A.—for freshmen women. Some 300 freshmen women have been entertained in this way during the first week of the college year 1938-39. Staff members devote this and succeeding weeks largely to welcoming new students. During this week a full page unified announcement of all Ithaca churches has been published jointly in the *Cornell Daily Sun*, and similar announcements have been made in the *Ithaca Journal*.

The church receptions which are dated and arranged jointly have usually been held (except the Jewish) on the Friday evening of registration week. They have been largely attended, often totaling 700 or 800 new students who have received welcome to the Ithaca churches of their choice, by pastors, university pastors, and upper-class men and women.

The problem of locating the Ithaca addresses of students in the early weeks of the year before the University directory appears has been solved by means of a special registration card incorporated in the regular registration system of the University. These cards, indicating church affiliation or preference as well as street addresses, have been made available through the C.U.R.W. to all Ithaca pastors, the Ithaca Chamber of Commerce, and certain other agencies authorized by the University. Each church group has followed up its own affiliates by its own methods.

A special C.U.R.W. committee has helped those who have expressed no preference or who belong to churches not represented in Ithaca to find acceptable religious affiliations in the city. The same provisions have been made with reference to students coming for the winter course in agriculture and to new students coming for the

second semester. Summer course students have similarly been welcomed to Barnes Hall, Sage Chapel, and the Ithaca churches by announcements sent to them individually. The arrangement of general provisions for welcoming new students recounted above has been made by student committees of the Cabinet especially guided by Mr. Fetter.

While such general provisions for welcoming students to the Cornell community have been made available to all entering students, special concern has been felt for students coming from other lands. Personal hospitality has been extended to many students from abroad by Staff and faculty members and by a number of Ithaca church families. In the churches themselves and upon numerous occasions at Barnes Hall and in Staff homes there have been receptions, recognition services, and dinner meetings where various groups have been received. All these groups have in turn brought new understanding of world cultures to American friends. Individual members of the Staff who have had personal connections with any particular country have given special attention to students from that country: Mr. Moore with the Japanese, Mr. Moran with the Chinese, and the Roman Catholic Staff members with students from Latin American countries. Special cooperation with the Cosmopolitan Club throughout the years has been given by Mr. Moran. Mr. Tompkins and other Staff members have likewise given cooperation and all have watched with appreciation the developments made there under the direction of Dean Floyd K. Richtmyer, Mr. John L. Mott, Prof. Harry Love, Mr. Donald Kerr, and others.

Hospitality to many groups of many types has thus characterized the Barnes Hall work through many years.

B. Fostering friendships: The deepening of fine relationships naturally follows the forming of acquaintances.



Students are always eager for vivid and meaningful friendships. Social life is a basic necessity. Quality in relationships is even more significant than volume. Much of our United Religious Work finds its meaning at this point since religion and fine relationships have so much in common. No adequate account can be given of the personal friendships sustained by leaders and members of the United Work during the period under review. That would require a book in itself. Suffice it to say, however, that fine friendships in large numbers have been formed and sustained. A qualitative stream of influence, essentially religious in character, has spread throughout undergraduate life. The value of these influences has been attested by the personal word and letters of a great company of students and alumni. The very considerable volume of home entertaining by members of the Staff and by cooperating faculty members has contributed greatly to this result. Faculty-student relations have been emphasized in 1938-39, under the guidance of Mr. Edward Miller of the Staff.

Hospitality has been provided in many other ways. The Coffee House, during the years 1920-25, and the Cabin have been centers for the deepening of friendships. During the whole period under review many open house gatherings have been held under the auspices of the United Religious Work, such as Thanksgiving and Christmas parties. These have usually featured the opportunity for closer acquaintance between students from other lands and American students and faculty and Staff members who were in town over the holiday period. Christmas parties with carols, a Santa Claus, and a festive spirit were held annually since the Christmas of 1931 under auspices shared with Willard Straight Hall and the Cosmopolitan Club. There were also held, especially during 1933-35, certain open house nights when students

were welcomed to Barnes Hall for games and social dancing. Other social parties such as the "Snow Ball" conducted by the Men's and Women's Cabinets since 1936-37 have fostered friendships among men and women students related to the Barnes Hall program.

Contributing somewhat differently, an annual dinner or similar gathering of members has been held since 1923, the annual dinner custom being resumed in 1939. Upon these occasions the members of the United Religious Work representing all cooperating groups have met in considerable numbers, listened to invited speakers, and afterwards engaged in games and social dancing. Notable among speakers upon such occasions have been President Farrand, Rev. A. Herbert Gray, Prof. H. H. Tweedy, President William E. Weld of Wells College, Prof. Erdman Harris, Mr. David R. Porter, and Prof. E. A. Burtt. In some years United Work field days were held at Taughannock Falls, in place of the more formal dinner occasions. Similarly, a large number of social occasions have been arranged by Staff members with their student committees,—hikes, outdoor suppers, wiener roasts, picnics, sleighing and skating and skiing parties. Such occasions have added materially to the stream of wholesome social life among students.

## *2. Personal counsel, student employment, and other assistance to individual students.*

A. Personal counsel: Tensions in personal experience inevitably arise in a large community of young people away from home. These have been foreseen and provided for to a high degree by the University through its administrative officers, faculty members acting as advisers, and notably by the University department of health. The general provisions for orientation described in the pre-

ceding section have all made their contribution. Yet these tensions often defy mass handling, for they are individual,—their causes lie deep and often secreted in personal experience. Approaches to them through sympathetic counseling in a religious spirit have proven to be highly effective. Permeating all activities of the United Work, therefore, has been personal counseling with students in their perplexities. Staff members, certain faculty members, and qualified graduate students have been sought out for such service by many students throughout the years. It has been the impression of careful observers of religious work at Cornell that counseling service on the part of Staff members has been one of their largest contributions to university life. Demanding much time and personal responsiveness, the work of personal counselors with students can never be adequately reported as to either quality or quantity. Every type of student perplexity seems to have been dealt with here,—home relations, financial embarrassments, anxieties in sickness, love affairs, changes in intellectual and vocational outlook, bafflements in matters of religious beliefs, confusions in moral standards, and the like. Certain members of the Staff have worked in close cooperation with the University department of health and as occasion has arisen, with deans and other administrative officers.

One university pastor, usually the Roman Catholic chaplain in later years, has kept in daily touch with the University infirmary and the city hospital on behalf of all members of the Staff, informing them promptly in regard to illnesses of their students. Sick visitation has thus been systematized and emergencies in the personal lives of many students cared for, through this service of the C.U.R.W.

In the early years of the United Work, vocational

counsel received the special attention of Rev. Evans A. Worthley, and Mr. Edwards has throughout this period specialized in personal and vocational counseling.

B. Student employment: The need for part-time student employment to aid in self-support has always been an urgent one among many Cornell students. The management of the University Bureau of Student Employment had been entrusted to the leaders of the C.U.C.A. since long before 1919 and continued to be so until 1939. Thousands of men students have been aided in earning a part of their expenses and in discovering their abilities and limitations by the employment secretaries who have worked in close cooperation with the Staff. These have been Miss M. E. Peabody, 1919-26, Mrs. L. C. Edmond, 1926-31, and Mrs. Louis Agassiz Fuertes, 1931-39. The services of all three have been sympathetic, efficient, and greatly appreciated by the students who have benefited by their guidance. During the depression a used-clothes bureau was established in Barnes Hall and tactfully administered by Mrs. Fuertes with the aid of members of the Staff and a committee of wives of faculty members.

During the depression there was also established at the request of President Farrand a revolving student emergency loan fund. L. A. Tompkins, Jr., Associate Executive, took the lead in establishing and administering this fund, which continues to provide small loans to students for short periods and supplements the regular loan funds of the University. This fund was raised in part by solicitation and in part by several "depression balls." Mrs. Farrand and a committee of leading Cornell women gave large assistance. Generous donations to this fund have also been received from time to time from the Cornell Committee of the Red Cross, the Student Council, and interested Ithaca friends. Following Mr. Tompkins' resignation, this fund was administered by Mr. Kenneth

Kline, during 1934-37 and thereafter by Mr. J. A. G. Moore. Seventy-six loans to students were made in 1938-39, totaling \$1,363 or an average of \$18 per loan.

Mention must also be made of services rendered at various times to economical cooperative living provisions, as at Llenroc Lodge, which has provided low cost rooms and board for students each year since its organization in 1933. Mr. Moran and Mr. Tompkins gave special cooperation also in low cost board provisions in the cooperative Dining Club located first at the Cosmopolitan House in 1933 and later at 209 Dryden Road, where Mr. Kline and a student committee cooperated.

### 3. *Religious interest groups.*

Students naturally discuss their interests in small groups. Groups form and re-form freely in relation to religion as in athletics and other affairs. Small groups are one of the most productive means by which students work out their own religious ideas and philosophies of life. Such groups, arising from year to year about varied themes, have remained informal and on a voluntary basis as to attendance and method. While some such groups have met throughout a college year, others have continued for one semester or for six weeks only or even less. Many locations have been utilized for their meetings, such as the residences of Staff and faculty members, dormitory and fraternity rooms, Barnes Hall, and city churches. In 1924-25, for example, twenty-eight such groups including the Saturday Lunch Club met regularly in various places on the hill and in the city. Through the years under review the average number of such groups meeting in any one semester for a period of at least six weeks has ranged somewhere between twenty and forty. In 1925-26 forty-one groups were listed,—twenty-six on the hill and fifteen in five city churches.

Themes for discussion, chosen by the groups themselves, have included issues in morals and religious living, personality problems, various books of the Bible and the use of the Scriptures, the life and teachings of Jesus, problems of industrial betterment, race relations, war or peace, the world outreach of Christianity, and the like.

The following courses, picked from the lists of different years, will be illustrative of themes and leaders:

1925-26: Saturday Lunch Club, with elected student chairmen presiding, chiefly on selected themes of international interest; discussions upon: Christian Life Service, Mr. G. E. Durham; Jesus in the Records, Miss Doris Hopkins; The Modern Use of the Bible, Prof. S. N. Spring; The Development of the Christian Faith, Mr. J. A. G. Moore; Jesus' Life and Teaching, Mr. G. E. Durham; Studies in the Old Testament, Prof. R. H. Jordan; Modern Social Problems, Prof. R. A. Felton; The Character of Jesus, Mr. J. D. W. Fetter; Cornell Country Community Club discussing Rural Community Betterment, Mr. and Mrs. R. H. Edwards.

1928-29: The Origin and Growth of the Bible, Mr. J. D. W. Fetter; The Life of Jesus, Mr. J. A. G. Moore; The World's Living Religious Systems, Mr. H. A. Moran.

1931-32: A Search for Meaning in Life, Mrs. Julia Gethman Andrews; Modern Jewish History and Palestine in the Light of Christian, Jewish, and Moslem Interests, Rabbi Isadore Hoffman; Jesus in Modern Thought, Mr. L. A. Tompkins; The Social Message of the Gospel, Mr. L. A. Tompkins; Building a New World, Mr. H. A. Moran; Resources for Effective Living, and What do American Students Want, Mr. and Mrs. R. H. Edwards.

1932-33: Religious Trends in Contemporary Literature, conducted by the Barnes Library Committee.

1933-34: A series of readings and talks upon The

Spirit of Peoples, conducted by Mr. and Mrs. R. H. Edwards: The Irish, Mrs. Ruth Sawyer Durand; The English, Rev. Lynn Harold Hough; The Scotch, Dr. Hugh Black; The Jewish, Rabbi Edward Israel; The French Canadians, Dean Thomas Wearing.

Topics used between 1934 and 1937: How We Got Our Bible, The Old Testament Prophets, The Person I Hope to Become, Fundamentals of the Christian Faith, Elements of Scholastic Philosophy, Apologies and Christian Doctrine, Fundamental Problems of Religion, Understanding the Bible, Social Principles of Jesus, The Faiths of Mankind.

1937-38: Principles of Leadership, Dr. E. A. Ott; Church and Society, Mr. H. A. Moran; Professional Ethics and the Christian Ethic, led by representatives of various professions; The Power to See It Through, Mr. J. D. W. Fetter; Knowing Our Bible, Mr. Alfred Boicourt; What Can We Believe About Prayer and About God, Mr. J. A. G. Moore.

1938-39: Home and the Family, Prof. Mark Entorf; A Philosophy of Life, Mr. H. A. Moran; Freedom of Conscience and Required Military Training at Cornell, Austin Kiplinger '39, and invited speakers; Seminar on the Rural Church, Mr. Ralph L. Williamson.

Especially profitable discussions with some sixteen Sage Chapel preachers were held during 1938-39 on Sundays, immediately following the morning worship service. Notable among these were Sunday afternoon and evening discussions with Prof. Gregory Vlastos of Queens College, Ontario, Canada, on The Dynamics of Religion, and with Prof. Wilhelm Pauck of Chicago Theological Seminary, on A Personal Philosophy of Life.

More than discussion has been included in the program of these informal groups. A number of them have moved beyond discussion to action, to training in public speak-

ing, in the conduct of worship, dramatics, Bible school teaching, recreational leadership, religious deputations, efforts for social reform, and other expressional activities. The training for leadership thus received has, in recent years, stimulated a number of students to a deeper interest in the ministry, religious education, social work, and related vocations. Practicing with success has been productive.

In 1928-29, with the special approval of President Farrand, a printed announcement was issued by a faculty advisory committee with special cooperation from Mr. Moran of the Staff, listing curriculum courses in Religion, Ethics, and related fields. These courses were given chiefly in the departments of Semitics, History, and Philosophy. Noncurricular courses were also listed. Similar announcements continued to be printed until 1931-32.

In 1938-39 a series of six seminar meetings upon Comparative Religious Beliefs was held in Barnes Hall as follows: General Historical Introduction, Prof. E. A. Burt of the department of Philosophy; Development of the Jewish Religion, Rabbi Ephraim Fischhoff; Development of the Roman Catholic Belief, Father Donald Cleary; Development of the Non-Roman Catholic Churches such as Anglican, Greek Orthodox, Episcopal, and so forth, Rev. R. E. Charles; Development of the Protestant Christian Beliefs such as Lutheran, Baptist, Methodist, Presbyterian, Disciples of Christ, and Congregational, Rev. Paul Payne; Development of certain other groups such as Quakers, Mormons, and Christian Scientists, Mr. Edward Miller.

#### 4. *Public meetings.*

A. Public worship: Opportunities for public worship have been amply provided at Cornell during these years.



The University, through Sage Chapel and the Sage Preachership, has provided Sunday morning worship services of high excellence, and also, through 1929-30, Sunday afternoon vesper services chiefly musical in character. The Sage preachers, including some of the outstanding speakers in America and occasionally notable figures from abroad, have regularly been chosen by the President of the University. He has always welcomed suggestions from the Barnes Hall Staff, which at intervals, at his request, has reviewed the lists of available speakers and made special recommendations. The schedule has often been so arranged that speakers desired by the United Work for periods extending into the week could be secured and held over. Mr. Edwards has maintained a special relation to the President in this connection. Attendance at Sage has always been upon a purely voluntary basis. During the last ten years attendance has been noticeably large, the Chapel usually being well-filled—often to its capacity of 850 seats. The congregation has been composed of students, faculty members, townspeople and visitors. These University services have been generally recognized as of the highest value in the life of Cornell.

There are many Cornell students who prefer, however, to share, for the most part, in the worship and group life of their own church, as Chapter V has revealed. This has meant worship services on a high level of excellence in city churches conducted by Ithaca pastors. Most of these churches have sizable groups of students and faculty members in attendance. In these church worship services the university pastors frequently participate—some of them regularly—and students share in choirs, in ushering, and in other duties. Some students attend worship services, alternating between Sage Chapel and the church of their choice in Ithaca. It must also be recognized that

many students attend only irregularly anywhere—and still others seldom or never.

Supplementing these two types of worship services, the United Work has supplied certain special series of vesper services. Holy Week services have been held annually since 1928, conducted at times by a single member of the Staff, as in 1936 by Rev. Frank Lambert, who served throughout his years at Cornell as Staff Director of Devotional Services. In other years several Staff members and students have participated. At other times a Sage Chapel speaker has remained for the week or a special speaker has been introduced. Among invited speakers to conduct such services at Cornell have been Rev. H. H. Tweedy, Bishop Charles H. Brent, Dean Thomas Graham, Rev. J. T. Stocking, Dr. Gaius Glenn Atkins, and Rev. Justin Wroe Nixon. The last named speaker in 1937 correlated and led the Holy Week series of the University and the city held on the hill at the vesper hour and downtown at noon. Easter dawn worship services have also been held by leaders of the United Work.

In the Holy Week services of 1937 the Roman Catholic group participated for the first time, with the Catholic chaplain, Rev. Donald Cleary, conducting the Good Friday Service in Sage Chapel.

An interesting study of representative worship services was made in the winter of 1932 under the auspices of the United Work,—a Jewish synagogue service at the Jewish Temple, an explanation of the Roman Catholic Mass at Barnes Hall with a motion picture, a ritual service at the St. John's Episcopal Church, and a non-liturgical service of worship at the Presbyterian Church. Members of the Staff shared in the leadership of these hours. Similar services have been held in other years, as in 1935, when the following leaders conducted their services:

Dean Thomas W. Graham of Oberlin, Protestant non-liturgical; Rabbi Edward L. Israel of Baltimore, Hebrew; Father William Byrne of Ithaca, Roman Catholic; Dr. Rufus Jones of Haverford, Friends Society; Bishop Charles Fiske of Utica, Episcopal.

B. Religious addresses: Many other religious leaders of distinction have spoken to students under United Work auspices. Some of these have been Sage Chapel preachers who kindly extended the time of their visits for a series of addresses. Others have been brought independently for special occasions or for subjects of timely interest. Barnes Hall, Willard Straight Hall, the larger city churches, and Bailey Hall have all been used in these connections. Arrangements have been made by the Men's or Women's Cabinets, by the Student Joint Board, and by church and campus groups, independently or in combinations. In earlier years inter-church mass meetings three times a year were held at 8:30 on Sunday evenings in downtown churches. Sometimes union meetings of two or more church societies have been arranged on a rotation visiting basis. Variety, timeliness of subjects, and the availability of speakers have all entered into the arrangements which have been kept highly flexible. Audiences have ranged in size from a handful to the full capacity of Bailey Hall.

The following, chosen from a much longer list, will give some indication of speakers and themes:

1919: Dr. Samuel Higginbottom, agricultural missionary to India, on *The New Agriculture in India*.

1920: Hon. J. Stitt Wilson of California, four addresses on *Constructive Christian Democracy*; Prof. Harry F. Ward of Union Theological Seminary on *Religious Elements in the New Social Order*; Rev. A. Ray Petty, Dr. Sherwood Eddy, and Bishop T. S. Henderson on *The Religious Vocations*.

1921: President Henry Sloane Coffin of Union Theo-

logical Seminary, four lectures on Religion and Life; Gypsy Smith, the evangelist, on From Gipsy Tent to Pulpit; Dean Charles R. Brown on What is Meant by Religion?

1923: Dr. John R. Mott '88 on The Deeper Meaning of Christmas.

1926: Prof. A. Bruce Curry of Union Theological Seminary, a round table series of five meetings on A Fresh Interpretation of the Life and Personality of Jesus in Relation to Life, based on the book of Mark.

1927: A series of seven lectures by professors, chiefly from the Cornell faculty, on Science and Life. The speakers represented fields of astronomy, geology, biology, anthropology, history, theology, and physics. On the latter subject Prof. Michael Pupin of Columbia University spoke.

1929: Dr. Robert Wilder, one of the founders of the Student Volunteer Movement, a series of three meetings on Personal Religion in Practice; Prof. H. P. Van Dusen of Union Theological Seminary, a series of five lectures followed by forum discussions on Modern Thinking about Religion.

1931: Rev. Kirby Page, a series of five talks on Crucial Tests of International Peace; Prof. Robert Calhoun of Yale, four talks on What Can an Intelligent Man Believe?

1932: Dr. T. Z. Koo of China, on Religion in the Life of Students in the Orient.

1934: Rev. E. Stanley Jones, missionary to India, four meetings on Vital Christianity and Its Program; Rev. George Stewart of Stamford, Conn., a religious emphasis week, with Dr. Charles W. Gilkey, Dean of the Chicago University Chapel, on What is an Adequate Philosophy of Life; Dean Robert R. Wicks of Princeton, a faculty discussion on What Responsibility Have Faculty Members for the Religious Life of Students?

1935: Rev. Kirby Page, two lectures on *Is America Speeding Toward Fascism?* and *What Shall We Do with the Sermon on the Mount?* Prof. A. Bruce Curry, a weekend conference on *Meeting Life's New Demands, New Demands and Religious Resources, The Supreme Contribution of Jesus, Discovering Genuine Experience*; Edwin Markham, poet, readings from his poems.

1936: Toyohiko Kagawa of Japan, on *Consumers' Cooperatives, Christian and Social Reconstruction*; Dean Robert R. Wicks of Princeton, on *The Conflict between Religion and Secularism*.

1937: President J. Edward Park of Wheaton College, on *Christianity and Our World*.

1938: Rev. Kirby Page, a three-day conference on *Religion and Life*. In 1938-39 the religiously significant addresses of Lawrence K. Frank on *Education for Marriage*, and of Howard Thurman on *Modern Implications of Religion*, were included in the *Campus Forum Series*.

C. Forums, lectures, and discussions of public questions: Following the lively interest of students in social problems and current events, the United Work has provided many opportunities for their discussion. It has steadily maintained its right and responsibility to foster the open discussion of public issues but has avoided taking sides on moot questions. Both sides of such questions have often been presented. Among our groups and leaders wide diversities of opinion have existed, along with much good humored tolerance essential to an inclusive organization such as ours. We have believed it essential for students in their preparation for intelligent citizenship to listen to various points of view, to analyze and discuss the positions taken by public speakers, and to arrive at mature social judgments of their own.

A forum open to the public under C.U.C.A. auspices was first inaugurated in January of 1920. This series con-

tinued with well-known speakers and often with large audiences in attendance until 1923. Among the speakers in the early years were: Mr. Thomas Mott Osborn on Crime Waves and Criminals, and The Auburn Prison Welfare League; Dr. Harry F. Ward of Union Seminary on The Open Shop; President James E. Gregg of Hampton Institute on Negro Education and Progress; Dr. W. M. Leiserson of the Impartial Board for Labor Conciliation, on Harmonizing Labor and Capital; Prof. W. W. Westerman of Cornell, on Mandates or Imperialism; Baron Korff of Russia, on The Russian Revolution; Mr. William Carter, president of the Brotherhood of Railway Locomotive Engineers, on The Railways, Employees, and the Public; Mr. Robert Binkerd, secretary of the Association of Railway Executives, on Management, Employee, and Public.

The early forum was transformed into the Saturday Lunch Club in October 1923. This met at first in the Coffee House in Barnes Hall. On the opening of Willard Straight Hall it was accommodated there in Room D. For several years it was necessary to limit the membership to one hundred, and the room was always crowded.

Speakers during the next five years were many and varied. The following list will provide a sampling: Mr. Ed. Morrell, Crime and Punishment; Mr. Roger Green, Social and Political Problems of China; Dean C. K. Burdick, The League of Nations; Mr. H. E. Wickenheiser, Excursions in Ecuador; Prof. Nathaniel Schmidt, What Happened in Morocco and at Damascus; Mr. Norman Thomas, Industrial Democracy; Mr. Robert Bagnall, The Place of the Negro; Mr. C. D. Edwards, The Engineers' General Strike; Col. Alden Alley, The New Diplomacy; Mr. Patrick Murphy Malin, Our Money: Of Course It's Our Own, but What is It For; Count von

Luckner, *The Sea Devil*; Mr. George Fitch of Shanghai, *Recent Happenings in China*.

During the early years the Forum and Saturday Lunch Club were the only organizations on the campus providing a regular current events program. Some three or four other organizations then arranged similar programs. Owing to this and the great increase in University public lectures, the Saturday Lunch Club was given up in 1928 as having sufficiently fulfilled its mission.

Lectures and discussions on public issues were continued during the next few years, however, with such speakers and themes as the following: Prof. G. W. Cunningham, *The Individual versus the Group*; Rev. E. C. Lobenstine, *China Today*; Dr. John R. Mott, *Outstanding Issues in the Present World Situation*; Mr. Roswell Barnes, *Compulsory Military Training*; Mr. T. C. Chang, *Chinese and American Student Life*; Dr. John H. Reisner, *Advances in Chinese Agriculture*; Sir Wilfred Grenfell, *Labrador*; Dr. Reinhold Niebuhr, *Does Civilization Need Religion*; Rev. Kirby Page, *Must There Be Another War*; Dr. John L. Elliott, *Unemployment Insurance*; Prof. Walter Horton, *Our Present Moral Predicament*; Prof. Howard Jefferson, *Why Try to Understand the Universe?*

Significant addresses were given in 1934-35 as follows: *Soft Coal and Other Industrial Problems*, by Rev. W. E. Brooks of Morgantown, West Virginia, and Bishop Francis J. McConnell; *The World's Student Christian Federation*, by Dr. T. Z. Koo of China; *Is America Speeding toward Fascism?* by Kirby Page; *The New Valley of Ten Thousand Smokes*, with motion pictures, by Rev. Bernard R. Hubbard, S.J., "The Glacier Priest."

Optional versus compulsory military drill was vigorously debated in 1930-31 under the general guidance of an independent committee of students chaired by Albert

E. Arent '32. Collaboration in the work of this committee favoring optional drill was given by several C.U.R.W. leaders, especially by C. H. Yarrow, student president, and by Maynard Cassady and Hugh Moran of the Staff. A carefully prepared report was presented by the committee to the faculty of the University, which took action favoring the abolition of compulsory drill in line with precedents established in a number of other universities, colleges, and technical schools. The University Trustees voted, however, to continue the compulsory system as established, and it has not since been changed.

A number of C.U.R.W. leaders have also taken active interest in the student demonstration meetings against war which have been held since 1935. The President and Deans granted the eleven o'clock hour on April 12, 1935, to give opportunity for an all University meeting held in Bailey Hall. Similar meetings of protest against war, in which C.U.R.W. groups and leaders have shared, have been held in other years in Myron Taylor Hall, in Willard Straight Hall, and in downtown churches.

The life of the American Negro and the improvement of race relations have been a special interest of leaders in the United Work. In most of the years throughout the period under review a special Negro Education Week has been arranged with exhibits of books by and about leading American Negroes and also works of art by Negroes. The Hampton Quartet and other groups of Negro singers have visited Cornell under C.U.R.W. auspices. Visiting speakers, both colored and white, have also come, including the following: Dr. William E. B. DuBois, noted Negro author; Principal James E. Gregg of Hampton Institute; President Thomas Elsa Jones of Fiske University; President David D. Jones of Bennett College; President Mordecai Johnson of Howard University; Mr.



Walter White, Secretary of the National Association for the Advancement of Colored People; Countee Cullen, poet; and Prof. Howard Thurman of Howard University.

A new lecture forum series, due chiefly to the initiative of Edmund Zalinski '37, student president, Kenneth Kline, and Rabbi Pekarsky of the Staff, was inaugurated in 1935, and notable lecturers were brought to Cornell to speak upon public questions. Among these were the following: Dr. Josef Hanc, Czechoslovakian Consul-General in the U.S., on The Central European Situation; Dr. Harry F. Ward of Union Seminary, on The Threat of Fascism in the United States; President Mordecai Johnson of Howard University, on The American Negro's Great Adventure; Rabbi Stephen S. Wise of New York City, on The Challenge to Democracy; Dr. Norman Thomas, Socialist leader, on The Constitution: What Does It Mean; Toyohiko Kagawa of Japan, on Social Reconstruction; Mr. Harper Sibley, president of the United States Chamber of Commerce, on Government in Business.

Other forum speakers, 1936-39, have included: U.S. Senator Gerald P. Nye, on America Driven to War; Dr. Horace M. Kallen, on Democracy and Consumers' Cooperatives; Mr. Louis Untermeyer, on What Americans Read and Why; Dr. Sherwood Eddy, on Japan and Russia Battling for China; Lawrence K. Frank, on Education for Marriage; Aubrey W. Williams, on Youth and Unemployment; Carl Sandburg, on Poetry and Folk Songs; Howard Thurman, on Modern Implications of Religion; Nathaniel Peffer, on The International Scene; Norman Thomas, on The National Political Scene.

In 1938-39 protest against the outrages of the Nazi German government upon minority groups was registered in a mass meeting held in Willard Straight Memorial

Room, with addresses by Rev. A. H. Boutwell, Father Donald Cleary, and Rabbi Stephen S. Wise.

D. Religious drama: During the early nineteen thirties an active student interest in amateur religious drama developed. This was due largely to the initiative of Mr. Moran, who wrote and staged several original plays, and to the leadership of Mr. Durham and Roger Morrison '34. One of the most successful of these productions was "Oregon" which Mr. Moran wrote to commemorate the one hundredth anniversary of the sending out from Ithaca of the famous Oregon Mission led by Samuel Parker and Marcus Whitman.

During the period 1932-35, chiefly due to the initiative of Mr. L. A. Tompkins, J. J. Senesi, and Mrs. Julia Gethman Andrews, motion pictures were provided on Saturday nights in Barnes Hall. The exhibitions were followed by open house social parties in the building. Movies such as "Moby Dick," "Cabin in the Cotton," "Snipers," and "I am a Fugitive from a Chain Gang" were shown.

In the year 1932-33 a pressing need for a central dramatic equipment with suitable stage and properties was recognized. In 1933 the auditorium in Barnes Hall was remodeled and the west end transformed into a stage with the seats turned to face it. A drama workshop was established on the north side of the room. Mr. Moran has correlated these drama provisions in behalf of the Staff. Amateur religious drama of merit has been provided since 1934 in the remodeled auditorium and continues to enlist the interest of considerable numbers of students both as actors and audience. Some of the other plays presented during this period have been "The Rock," "The Terrible Meek," "Why the Chimes Rang," "The Gift," "Mud Walls," and "Ba Thane," a missionary play by Mrs. Edna Baldwin which has been presented some seventy times by Cornellians in Ithaca and vicinity.

5. *Extension activities: through deputations to nearby communities, conferences and summer schools for pastors and religious workers, and the Rural Institute.*

A. Visits to nearby communities: The outreach of Cornell's religious influence has extended far beyond the borders of the campus. Since the fall of 1919 many churches, clubs, and schools in nearby communities large and small have been provided with religious addresses, entertainment programs, and recreational leadership. This has usually been at no cost to the communities visited other than that of entertainment and transportation. Students, faculty members, and Staff have participated, and alumni have shared in arranging dates. Mr. Durham, Mr. Moore, and Mr. Moran have at various periods given special direction to this aspect of the work. In 1920-21 a C.U.C.A. announcement of available speakers—chiefly faculty, Staff members, and graduate students—was circulated throughout central New York and extension trips in considerable numbers arranged. A significant type of deputation to nearby cities developed in 1937-39 when a staff team composed of Father Cleary, Rabbi Fischoff, and Rev. Mr. Boutwell, pastor of the First Baptist Church of Ithaca, gave interpretations of inter-faith comity based on the Cornell experience.

In later years deputations on a denominational basis were stressed, arrangements being made chiefly by the university pastors and training provided in connection with the church student groups, such as the Westminster Society and the Wesley Foundation. This type of religious extension service by church groups continues to bulk large. Return visits by community young people's groups to the church student societies in Ithaca have been frequently arranged. Members of the Staff have co-

operated actively in connection with "Cornell Day" when large numbers of high school students visit the University.

In 1936 the plan of a speakers' bureau especially intended to make student leaders available to high schools, Rotary Clubs, and civic organizations was worked out upon the initiative of the Men's Cabinet aided by Mr. Kline. The cooperation of the University Department of Public Speech was secured and effective service on the part of men student speakers was increased, especially in 1937-38.

B. Conferences and summer schools for pastors and religious workers: Interest in the early religious training of students has also increased. A boy's or girl's religious contacts preceding his brief years in Ithaca largely shape his development there, helping or hindering, as the case may be. Since the university pastors maintain direct relations with the home churches of their constituencies and receive their product each autumn, they have a stake in the efficiency of the home church, in the adequacy of its pastor, and in the effectiveness of its young people's program. A fine set of reciprocal relationships has grown up between the home churches and Staff members, especially with those who have been longest at Cornell.

The importance of these relationships was early realized and a first conference of Town and County Ministers was held during Farmers' Week in 1920, the C.U.C.A. Staff and the Department of Rural Social Organization cooperating. A similar conference was an annual feature of Farmers' Week for several years.

These conferences became a seed bed for the two weeks' Summer School for Rural Ministers which began in 1924 and which has continued since as a regular feature of the University summer program under the direction of the Department of Rural Social Organization of the

College of Agriculture. This school brings together an average enrolment of sixty ministers from different denominational groups. Special courses are offered upon subjects of agricultural interest to ministers. These are supplemented by courses more specifically religious in content. Aspects of rural social organization, personal counseling, community work for young people, and educational methods have been among the popular studies. Denominational as well as inter-church interests have been provided for, and active cooperation with the College of Agriculture in this enterprise has been given by several of the denominations, by the New York State Council of Churches, by the Rural Institute for Religious Workers, and by the C.U.R.W.

The Central New York Summer School of Christian Education was brought to the Cornell campus in 1927 and housed in Barnes Hall for its annual two weeks' sessions. These continued through 1938, being held in July at the same time as the pastors' school. The purpose of this school is to heighten the efficiency of teachers in local church schools. Its average attendance has approximated fifty. Its work is a part of the training program of the New York State Council of Churches and Christian Education. Active cooperation has been given by several members of the C.U.R.W. Staff, especially Mr. Moran, Mr. Moore, and Mr. Durham, in teaching or administrative duties. Prof. E. S. Guthrie of the College of Agriculture has also given administrative leadership.

C. The Rural Institute: As an outgrowth of activities already undertaken and of the relationships of the University with rural workers at home and abroad, the Rural Institute for Religious Workers was organized in 1934. The Institute while officially independent of the C.U.R.W. has been given leadership by staff members, especially Mr. Moran, and has its offices in Barnes Hall.

The Rev. F. E. Dean of Greece, New York, has served as chairman of the Institute Board, Mr. Moran as secretary-treasurer, and Mr. Mark Rich as field representative, succeeded in 1938-39 by Rev. Ralph Williamson. The Institute Board of Directors includes a group of university deans, editors, church board secretaries, and others who bring the Institute into contact with state and national agencies in this field. An agreement has been completed whereby the Directors of the Institute comprise the Rural Committee of the New York State Council of Churches. Mr. Rich and Mr. Williamson have been members of its staff as its rural secretaries. In 1938 and 1939 spring conferences of Town and County Ministers were held under the auspices of the Institute at Happy Valley, Lisle, New York.

The Rural Institute counts its most important function the study of rural areas and particular fields with a view to unified community programs of religion. It fosters "larger parishes" wherever possible and aids in working out in local areas the same cooperative processes which have been set up in the Cornell United Religious Work.

Members of the C.U.R.W. Staff, Board, and alumni have shared with local pastors in developing a distinctive inter-church consciousness in Tompkins and other nearby counties. Field visits to the larger parishes of the counties have been features of the summer schools mentioned above.

Careful consideration was given in the years 1934 and 1935 to arrangements whereby courses in the College of Agriculture might be made available as a part of the seminary training of theological students preparing for the rural ministry. An agreement was reached with Colgate-Rochester Divinity School and Auburn Seminary, as well as with other seminaries interested, by which one

year of the seminary course could be taken at Cornell and credited by the seminary. These and similar arrangements have helped to open the way for more graduate students to specialize in the work of the country church.

6. *Social study and service outreach: Ithaca social service, sociology trips, and summer service groups.*

A. Ithaca social service: Students interested in sociology and practical social service have found excellent laboratory facilities available in Ithaca. Series of talks and discussions have been arranged from time to time for volunteer workers on aspects of social service work and conducted by members of the University faculty and professional social workers.

Special participation in social study and service activities in Ithaca has been given by Cornell women under the auspices of the Y.W.C.A. and the Women's Work, C.U.R.W., whose secretaries, especially Mrs. Andrews, Miss Neblett, and Miss Morrison, have supplied initiative and leadership. Helpful relations were established with the Bureau of Associated Charities in the earlier days and were continued with the Social Service League, the West and North and South Side Community Houses, the Children's Home, the Old Ladies' Home, the Family Welfare Association, and the Red Cross. The West and North and South Side Houses have utilized the assistance of voluntary student women workers in the educational programs which they have conducted in the three neighborhoods in which they are located. These programs have included the teaching of cooking, sewing, dramatics, simple games, and home-making for children and young people. Entertainment programs for children have been supplied at the Children's Home, the Reconstruction Home for Infantile Paralysis, and friendly visits made to the Old Ladies' Home. One hundred seventy-five

women students were enlisted in these service activities in 1936-37, and approximately the same number in succeeding years.

Cornell men students have cooperated in city churches by teaching church school groups of boys, aiding in Boy Scout work, crafts, and informal athletics for boys' groups. Such work by men students was considerably enlarged in 1938-39 under the direction of Mr. Edward Miller of the Staff. Members of the Staff have shared each year in the Community Chest Drive of Ithaca.

B. Sociology trips: Since 1935 the United Work has sponsored tours of social agencies in Ithaca and in New York City with the special cooperation of Prof. J. L. Woodward. Settlement houses, county and city Departments of Public Welfare, courts, housing developments, and the like have been included in the Ithaca tours. The New York City visits have covered a wide range of experiences,—visits to situations of racial conflict—typified by Chinatown and Harlem—attendance at dramas dealing with social problems, visits to educational institutions in the field of social work, and city Departments of Public Welfare.

C. Summer service groups: During the early years of the United Work special cooperation was given to the New York City Summer Service Group, which had been founded in 1916 by Mr. Edwards and conducted by him through the summer of 1920. A number of Cornell men have shared in the work of this group, which has been continued by the Intercollegiate Y.M.C.A. of New York in connection with religious and social agencies of the city. Several Cornell men have also been included in student tours to Europe, which were conducted by Mr. Trowbridge during the period of his service as Associate Executive.

A considerable number of students have been stim-



ulated in various years to take part in summer service projects such as those of the American Friends Service Committee,—the student deputation work among the soft coal miners in West Virginia and with the children of migrant agricultural laborers in New York State.

Special cooperation has been given by C.U.R.W. Staff members and students to the "Lisle Fellowship,"—the Christian Mission Service Fellowship, which has held sessions of six weeks each in 1936, 37, 38, and 39, with headquarters at Happy Valley, Lisle, New York. This group has been under the direction of Rev. and Mrs. DeWitt Baldwin of the Methodist Board of Foreign Missions, with the cooperation of other national Mission Boards. Christian world-mindedness has been the theme. From twenty-five to sixty students, carefully selected from colleges and universities throughout the country, have been housed at Lisle, and after a preliminary training period have gone out four days a week in small groups to communities within a radius of a hundred miles to speak in church services, to present religious dramas, to conduct week-day schools of religious education, and to direct indoor and outdoor sports. In all contacts the power of Christ to solve world problems has been stressed. Mr. Durham, Mr. Moran, Mr. Moore, Mr. Fetter, and Mr. Edwards serve on the guiding committee of this group. Mr. Mark Rich has been the chairman. Mr. and Mrs. Baldwin have brought expert educational leadership and religious inspiration to the work of this group.

#### *7. Intercollegiate connections and conferences.*

Intercollegiate relationships in religious work have been emphasized throughout the years under review. These have been aided by conferences and publications of the New York State Student Christian Movement, the Student Volunteer Movement for Foreign Missions, the

Council of the Church Boards of Education (now "The University Commission"), the national Student Christian Movement (Y.M.C.A. and Y.W.C.A.), and the World's Student Christian Federation. These agencies and the personal visits and counsel of their secretaries have all contributed to the development of Cornell's United Religious Work.

Our student leaders have found in intercollegiate conferences one of the most broadening and quickening of all influences supplied by these agencies. Special recognition is given to them because of their integral place in our work. Mr. Durham has specialized for many years upon securing Cornell delegations to conferences.

Each year in June Cornell has participated in the summer conferences of the national Student Christian Movement. From 1920 through 1925 the summer conference to which our delegates went was held at Silver Bay on Lake George, New York. These conferences included in their leadership Dr. John R. Mott, Dean Charles R. Brown, Dr. Henry Sloane Coffin, Dr. Fletcher S. Brockman, Dr. Sherwood Eddy, Dr. Robert E. Speer, Bishop Francis J. McConnell, Hon. J. Stitt Wilson, and many other nationally known leaders. The emphases in these conferences were on the answer of Christianity in both the personal and the social areas. Cornell has been represented by groups varying from twenty to fifty men. The two largest delegations from Cornell were in 1923, forty-three, and in 1924, fifty. During this same period the women also went to Silver Bay at another date for a separate women's conference and continued to do so until 1936.

In 1926 Cornell men united with the colleges of the Middle Atlantic Region in their conference at Eaglesmere, Pennsylvania. In the eastern part of the country this conference was significant as the first joint summer

conference of men and women. Among the leaders were Prof. A. Bruce Curry, Hon. J. Stitt Wilson, Dr. Sam Higginbottom, Rev. D. J. Fleming, Miss Grace Loucks, Miss Julia Derricott, Dr. Frederick J. Libby, Mr. Powers Hapgood, Prof. Howard Thurman, and Mr. Norman Thomas.

The conference continued to meet at Eaglesmere each June until 1930 when it moved to Forest Park, Pennsylvania. Cornell sent twenty-seven delegates that year. After being away from Eaglesmere for three years, the conference returned there in 1933.

In 1936 the Cornell delegation, along with the rest of the New York State colleges, joined the New England colleges in the men's conference at Silver Bay. In 1937 the Silver Bay Student Conference became a joint conference of men and women, on a two-year trial basis. Cornell was represented by twenty students that year, by sixteen in 1938, and by twenty in 1939.

In addition to the regional summer conferences, Cornell students participated during several years in a mid-winter student conference of the Middle Atlantic Region and part of New York State. This has usually been held at Buckhill Falls Inn between semesters. Beginning in 1934 emphasis was laid on a New York State-wide conference, or, in some years, on two or three regional conferences within the state. In 1935 a state-wide conference was held at Rochester with T. Z. Koo, the Chinese scholar, and Kirby Page the chief speakers. Similar conferences have been held at Rochester in 1937 and at Schenectady in 1938, with Cornell delegations of eight to twelve attending.

Cornell has also sent sizable delegations to all the quadrennial conferences of the Student Volunteer Movement and has received in return stimulus for its religious life. Such conferences were held during the Christmas

holidays of the following years: 1923, Indianapolis; 1927, Detroit; 1931, Buffalo; 1935, Indianapolis.

Cornell has been well represented at other national student conventions, as at Milwaukee in 1926, at Detroit in 1930, and at Oxford, Ohio, in 1937.

The national and regional conferences of church workers in universities have been attended by members of the Staff throughout the period under review.

8. *World interests: Cornell-in-China, Winter School of Missions, and League of Nations Model Assembly.*

From the beginning of its history the Cornell Christian Association has been interested in the world outreach of Christianity. Points of view have altered, vocabulary has changed, but world concern has persisted and increased. The leadership of Dr. John R. Mott '88 as perhaps the leading figure in world Christianity has been highly significant. A sense of world responsibility could hardly be avoided at Cornell where in recent years the number of students from abroad has usually been two hundred fifty or more, representing many races and nationalities.

The presence of so many nationalities and also of a number of returned missionaries at Cornell as graduate students has vivified world interests. The notable work of certain professors of agriculture has further increased this interest, especially that of Professors Love, Myers, Wiggans, and Maynard, in devoting Sabbatical years to work in China where they have made distinguished contributions to seed breeding and distribution.

The United Religious Work has shared in various ways in deepening the experience of students in relation to world needs, as in the following:

A. *Cornell-in-China*: One of the first undertakings in 1920 was the consideration of a missionary project suit-

able for all the purposes and interests involved. In April 1921 the Staff, chiefly with Mr. Moran's leadership, cooperated with the Chinese Students' Club in raising more than \$3,000 net for famine relief.

The Cornell-in-China Club was organized in 1922 at the Presbyterian manse, 221 Eddy Street. Dr. Leighton Stuart, president of Yen Ching University, Peking, China, was the speaker, and C. C. Carter '22 was the first president. At a meeting of the Telluride House on December 6, 1922, attended by President Farrand and Dean Bailey, it was decided to support a work centering at Nanking University, dealing with agriculture and engineering and looking toward famine prevention. Considerable funds were raised during the earlier years: in May 1923, \$1,900 by a China Carnival. On January 20, 1923, the club was incorporated. For some years in addition to its social activities at Cornell, the club supported the extension department of the College of Agriculture of Nanking University. In 1930 at the suggestion of Prof. Chiang of the Nanking faculty, the club undertook partial support of the budget of Prof. Charles H. Riggs, Cornell, M.S. '32, in Agricultural Engineering, who was establishing the only department of Agricultural Engineering in China. The support of Prof. Riggs' work has continued to the present.

The object of the club, as stated in its constitution, is to promote the mutual friendly relations of China and America, in particular, of Chinese and American students at Cornell, and to establish and foster a Cornell educational enterprise in China. In accord with this stated objective, a varied social program is carried out each year. There is an annual Chinese feast; receptions, lectures, and other types of events are arranged.

B. Winter School of Missions: Members of the C.U.R.W. Staff have followed with interest and coopera-

tion the development of the winter school for missionaries, chiefly those interested in agricultural missions, which began in 1930 and has been continued each winter since by the New York State College of Agriculture through the Department of Rural Social Organization. Attendance of missionaries has ranged between thirty-five and fifty. Cooperation has also been given to the development of this school by the Foreign Missions Conference of North America and the Agricultural Missions Foundations, Secretary J. H. Reisner '15, formerly Dean of the College of Agriculture and Forestry at Nanking, giving special cooperation. Prof. C. A. Taylor has been in general charge of the school. Courses of basic significance to all missionaries interested in agriculture, such as the sociology of rural life, rural education, nutrition, and health, have been given. A reception to the visiting missionaries has been held each year under C.U.R.W. auspices in Barnes Hall and a presentation of cooperative religion at Cornell usually made at one of the school seminars.

C. League of Nations Model Assembly: Post-war interest in better international relationships came quickly to the fore at Cornell in 1920-21. One of the first expressions of it was a model disarmament conference in December 1921, held in connection with the Current Events Forum. Other expressions of interest followed year by year until a League of Nations Model Assembly movement was organized at Syracuse University as a result of a first Assembly held there in 1927. The idea seems to have grown out of the Pacific Relations Conference held at Honolulu the year previous. A Cornell delegation under the leadership of Buel Trowbridge attended the Syracuse meeting and agreed to sponsor a meeting at Cornell in 1928. In the absence of Mr. Trowbridge from

the University that year responsibility fell on Hugh Moran and a committee of management of twenty-three faculty members and students.

Sessions were held May 4 and 5, 1928, in the Memorial Room at Willard Straight Hall. Delegations from sixteen universities and colleges attended, representing twenty-three countries, while clubs and societies at Cornell represented twenty-one, making forty-four countries in all. President Farrand made an address as president of the Council, and Sir Herbert Ames, a member of the Secretariat from Geneva, acted as critic. An entire number of the Barnes Hall *Bulletin* was devoted to this League meeting. (Vol. XVIII, June 1928.) A hundred copies of this *Bulletin* were secured by the League of Nations Association, Inc., to guide in preparing for similar meetings elsewhere.

The Assembly gave impetus to the formation of the Middle Atlantic Continuation Committee, under which Model Assemblies have been held at Vassar, Princeton, and other institutions.

The Assembly was again held at Cornell in 1937, with Harvey Wellman '37, Rhodes scholar-elect, as secretary general, and Mr. Moran as chairman of the committee. Thirty-eight colleges and universities were represented by two hundred sixty-five delegates. The sessions were held in the ideally suitable Moot Court Room of Myron Taylor Hall. The subjects discussed were: peaceful change under Article 19, improvement of trade relations and collective security. Dr. James G. McDonald, the critic, former High Commissioner of the League for Refugees, spoke with appreciation of the quality of the debates.

The Assembly was held in 1939 at Rutgers University with nine Cornellians attending.

### 9. *The Library and publications.*

A. The Library: Barnes Hall is fortunate in the possession of a library of upwards of six thousand books in religion, ethics, and related fields. The beginnings of the several collections, which are now unified, go back to the early 1880's and to the initiative of Prof. George Lincoln Burr and President Andrew D. White in 1887. In 1888 General A. S. Barnes, eldest son of the donor of the building, gave a substantial gift for the purchase of a list of books, chiefly Biblical reference works, and for annual additions to the Library. The whole was constituted a part of the University Library. Other collections were added. The North and South Rooms of the main floor were used at various times to house the collection until 1928, when Mr. A. C. White of the University Library staff, who had served as curator for nearly thirty years, resigned.

By this time the Library had outgrown its quarters and an anonymous donor made possible the refurnishing of the west lounge room on the main floor as an attractive library, study, and reading room with new bookcases, linoleum, tables, lights, and chairs. These arrangements were carried out under the guidance of a committee of the Trustees of the C.A.C.U. by Mr. Edwards and T. C. Carpenter, Associate Executive, who served as librarian with student assistants until the appointment of a trained librarian who has since been in attendance, Mrs. Ruth Willis Perry. The scope of the Library has widened, keeping pace with student religious interests. There have been added in the last decade special collections of books and pamphlets dealing with undergraduate life, vocations, marriage and family life, American social problems, and international relations.

The B'nai B'rith Hillel Foundation has added a col-



lection relating chiefly to Jewish life and culture; a similar list of Roman Catholic works has also been added. There has also been donated a textbook loan library by means of which students of limited means are able to save on their book costs. Religious periodicals, a few newspapers, and general magazines are also made available.

The administration of the Library has in recent years been in the hands of a Staff committee,—the librarian being a member ex-officio. Rabbis Hoffman, Pekarsky, and Fischhoff have given special leadership for the Staff as chairmen of the Library committee which has chosen new books available from year to year from the Barnes Fund. During term time the Library has been kept open throughout the day and evening. Since 1929 it has been noted on the campus for its quiet atmosphere and favorable conditions for reading and study. It is now used annually by approximately 7,000 persons.

The Library committee has also sponsored several cultural activities such as a series of book reviews on religious trends in contemporary literature. In 1933 a series of reviews of recent biographies, essays, novels, and leading books on religion and ethics was given by faculty and Staff members on Thursday evenings in the second semester. A similar series was given in the fall of that year on "Religion and Social Change." Mrs. Julia Gethman Andrews of the Staff gave special leadership in this connection.

The Library has become increasingly a resource center for students searching out the vital meanings of life experience, guidance in their plans for social action, and the discovery of spiritual realities.

B. Publications: In April 1924 the Barnes Hall *Bulletin*, which had been published from 1886 to 1898, was resurrected and published quarterly. It carried news of

the varied activities centering at Barnes Hall. Publication was discontinued in 1931 due to the depression. Interested alumni were kept informed of the work by means of it, and during succeeding years by attractively printed folders sent out in considerable numbers each year.

In 1929 the *Barnacle* began to be published for the expression of student religious interest. It was "written exclusively by students with the avowed aim of expressing student thought on religion, recording events at Barnes Hall and the churches, informing interested constituents, faculty, a few alumni, and friends of plans for work that is to be."

This was in turn succeeded by the *Areopagus*, first published by the C.U.R.W. in 1933-34. This "Journal of Opinion" continued with three issues each year under C.U.R.W. auspices until 1937, when by mutual consent of the editors and the C.U.R.W. Board of Control the *Areopagus* became an entirely independent organ.

#### 10. *Significance of activities.*

The activities described above have been educationally significant as laboratory training for students in social relationships, social processes, and spiritual discipline. The discovery and exercise of potential powers through participation and leadership is essential to their intellectual development and to the growth of spiritual maturity. Training in hospitality, in the enrichment of personal friendships, in methods of organization and business management, in creative group thinking and action, in public speaking, in the guidance of recreation, in the conduct of varied community enterprises and of public worship,—such training is fundamental in education for social living.

## CHAPTER VII

### FINANCES

No detailed account of the financing of the United Work is possible in this volume. Certain facts as to methods and results will be of interest, however. There has been throughout this period a general finance committee of the Board of Directors of Men's Work in charge of annual budgets, solicitation, and all other financial operations. Their work has been supplemented by successive undergraduate committees. Audited accounts have been presented annually by the treasurers, Prof. H. S. Jacoby, Prof. Samuel Spring, Prof. William Sawdon, Prof. H. C. Troy, and Mr. Henry Shirey, all of whom were assisted by Miss Minnie Williams who kept the books. Accounts were audited in succeeding years by Mr. Arthur Wellar and Mr. Paul Bradford. Special leadership in financial plans among Board members has been given by Mr. Paul S. Livermore '97, Mr. J. P. Harris '01, Mr. Richard O. Walter '01, Dean A. R. Mann '04, Mr. L. C. Boochever, Mr. Foster Coffin '12, Mr. Edwards, and Professors Samuel Spring, A. B. Recknagel, William Sawdon '08, H. C. Troy '95, G. W. Cavanaugh '93, and Henry J. Shirey '25.

Solicitation of faculty members was carried on jointly by the C.U.C.A. and Y.W.C.A. throughout most of the period under review, special aid in this respect being given in 1936-37 by Mrs. E. E. Merritt and other members of the Board of Control. Financial operations were fully unified following adoption of the last revision of

the Constitution in 1938. Helpful cooperation in alumni financing was given on behalf of the Cornellian Council by Mr. Harold Flack and Mr. Archie Palmer, during their secretarial connections with the Council. All the Associate Executives gave active leadership in the fund-raising work among undergraduates. The work has been successfully financed from year to year throughout the entire period without deficits, save in the first two years of the depression when commitments previously made could be fulfilled only by drawing upon a reserve which had been invested in the C.U.R.W. residence, as later described.

While accounts have been variously classified in different years, three broad divisions have been generally maintained: 1. activities, 2. salaries, and 3. properties, in addition to special trust funds.

#### *Activities:*

The activities have been provided for chiefly from the contributions of students and faculty members.

From 1919 to 1925 the C.U.C.A. developed its activities financing on the basis of a well-systematized campus-wide appeal, to which students responded in some years with as much as \$5,000,—in others as low as \$2,000. With the coming of the compulsory tax for Willard Straight Hall and other fixed charges collected from students by the University, the possibility of raising voluntary funds by University-wide appeal was sharply curtailed.

During the years 1929 to 1932 University Chest experiments and combined appeals were tried out, the C.U.C.A. sharing with other objects such as the Student Council, European student relief, Cornell-in-China, and student emergency loans. By 1932 these experiments had proven to be ineffective and following that year the ar-

rangement by which primary responsibility for joint activities was accepted by the church groups was gradually developed. This principle had been in partial operation since 1926, and the step had therefore been prepared for during six years of experimentation. From the activities budget have been paid the expenses of all united activities, salaries of the stenographers, telephone service, a part of the librarian's salary, and the cost of the other provisions shared mutually by all the groups. This financial sharing has been done on a basis of apportionment worked out by the Staff members and student leaders in the Student Joint Board. This acceptance of responsibility by the church groups for financing the joint activities budget has been a significant demonstration of the reality of our program as a joint affair. The joint activities budget for 1936-37, for example, was contributed to by the constituent and cooperating church groups and faculty members in the sum of \$3,200. In 1938-39 the budget was no longer divided into sections as in previous years.

The books have been closed without deficits in the activities account throughout the twenty years under review. The Student Emergency Loan Fund has been described in Chapter VI, Section 2.

### *Salaries:*

The salaries of the Executive Director and office secretary were first raised by means of alumni contributions, special arrangements covering the allocation of designated gifts having been worked out with the Cornellian Council. Contributions received directly and through the Cornellian Council from alumni in the years from 1919 to 1927 amounted in annual sums from a few hundred dollars to approximately \$5,000 as a result of a systematic canvass. A careful review of the entire C.U.C.A. and Y.W.C.A. financial needs was made in the spring of

1924 by a committee composed of Dean A. R. Mann, Mr. J. T. Newman, Professors A. B. Recknagel and L. P. Wilson, and Mr. Paul Livermore. A committee of the Board of Trustees of the University was appointed at the same time. As a result of their mutual deliberation, the salaries of the executives of Men's and Women's Work respectively, plus an annual allotment for the upkeep of Barnes Hall, have been provided by the University since 1927-28. The University has also, since 1919, provided approximately \$1,500 for the salary and expenses of the Student Employment Service, and a small sum has also been made available toward the Barnes Hall librarian's salary, the Barnes Library being maintained as a branch of the University Library.

A further review of the financial relation of the University to the C.U.R.W. was made by a special committee of the Cornellian Council, Mr. Waldemar H. Fries '11, chairman, in 1935-36, and both the work of the Association and the continued solicitation of a group of alumni known to be interested in C.U.R.W. with provision for the special designation of the contributions of such contributors through the Cornellian Council to this work were approved.

President Day again reviewed the relationship of the University to the C.U.R.W. in 1937-38, and the previous financial arrangements have been continued to date with his approval.

In 1923-24, under the initiative of Buel Trowbridge and Mr. Edwards, beginnings were made toward an endowment fund for the Men's Work, and the total sum of \$37,000 was raised by 1925 and turned over to the Trustees of the University. Annual income from this fund has been returned each year to the treasurer of the Men's Work and used chiefly for the salary of the Associate Executive. Special cooperation in securing the endow-

ment fund was given by Mr. R. H. Treman and Mr. Jared T. Newman.

Let it be clear that the salaries of the university pastors, as well as all the current expense budgets of the church groups, have been provided from their own resources. The university pastors' salaries have been contributed from national, state, regional, and local church funds, so that in the aggregate, not less than \$25,000 yearly has been made available for religious work at Cornell through the service of these trained ministers, independent of University financing. (That sum is the equivalent of the annual income of \$500,000 at 5%.) This has obtained throughout the twenty-year period. The services of the university pastors who are Staff members have been personally donated by them to the United Religious Work.

The salary of the office secretary has been financed chiefly from rentals received from the Cooperative Society for the use of the first floor of Barnes Hall.

#### *Properties:*

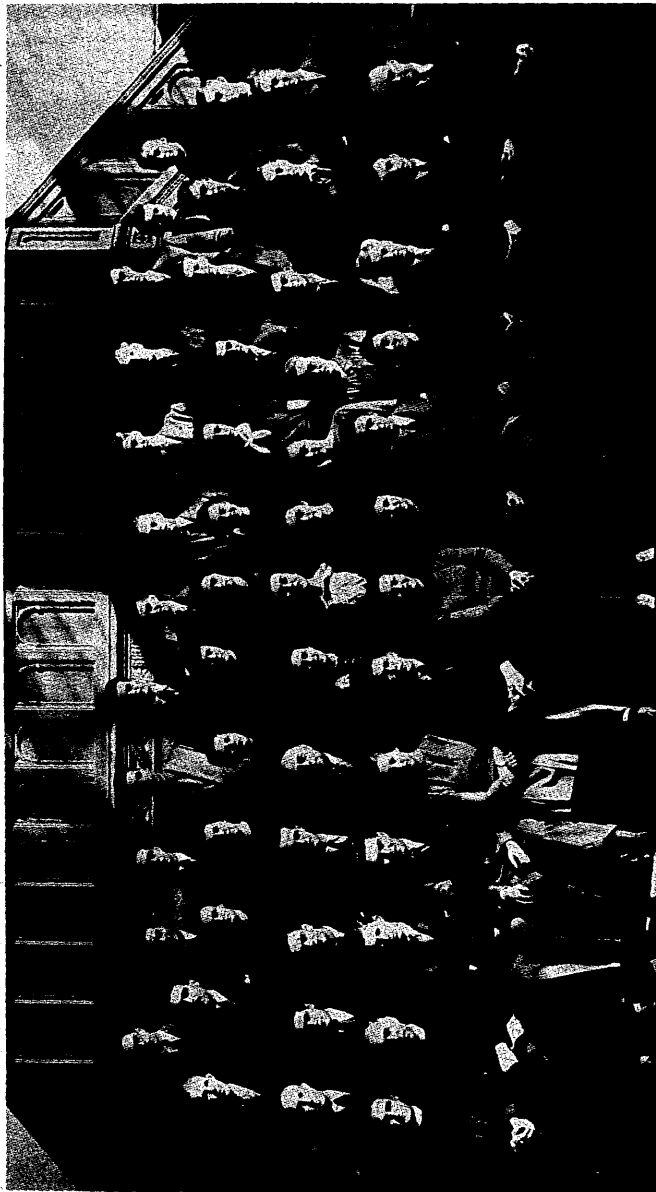
The residence for the director of Men's Work at 507 East Seneca Street was purchased under mortgage in 1921 and rented from that time until the summer of 1937 to the family of the Director. By 1929 the mortgage had been reduced to the sum of \$2,000, but during the early depression years, when the work of the Association was gradually curtailed, our equity in the residence was drawn upon by increasing the amount of the mortgage again to \$5,500. The Association was able in this way to meet all its commitments and to continue services greatly needed in helping to mitigate the effects of the depression. During 1937-38 and 1938-39, the years of Mr. Moore's Acting Directorship, the residence has been rented.

The residences of the university pastors, Baptist, Congregational, Episcopal, Methodist, and Presbyterian,

have been purchased at a cost of approximately \$100,000 and are maintained entirely from church sources. They have been used for widespread student entertaining, as well as for residential purposes.

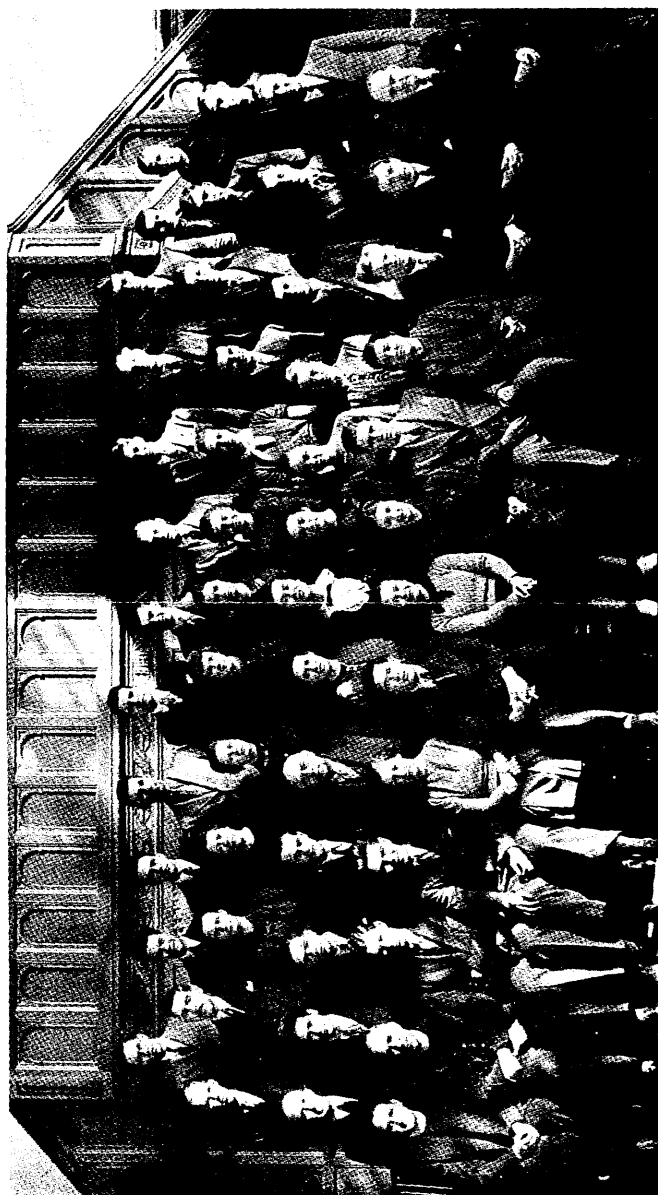
The special financing of the Barnes Hall rehabilitation has already been described under Properties, Chapter IV.

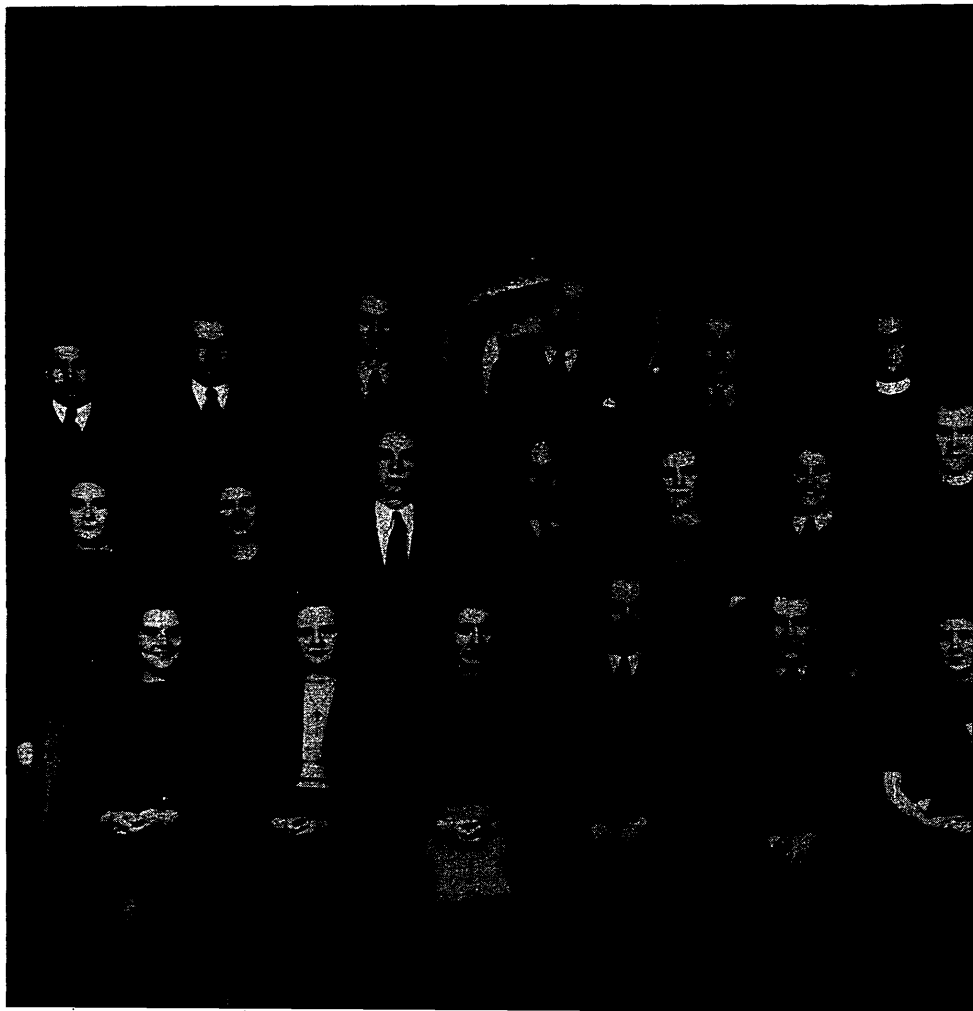




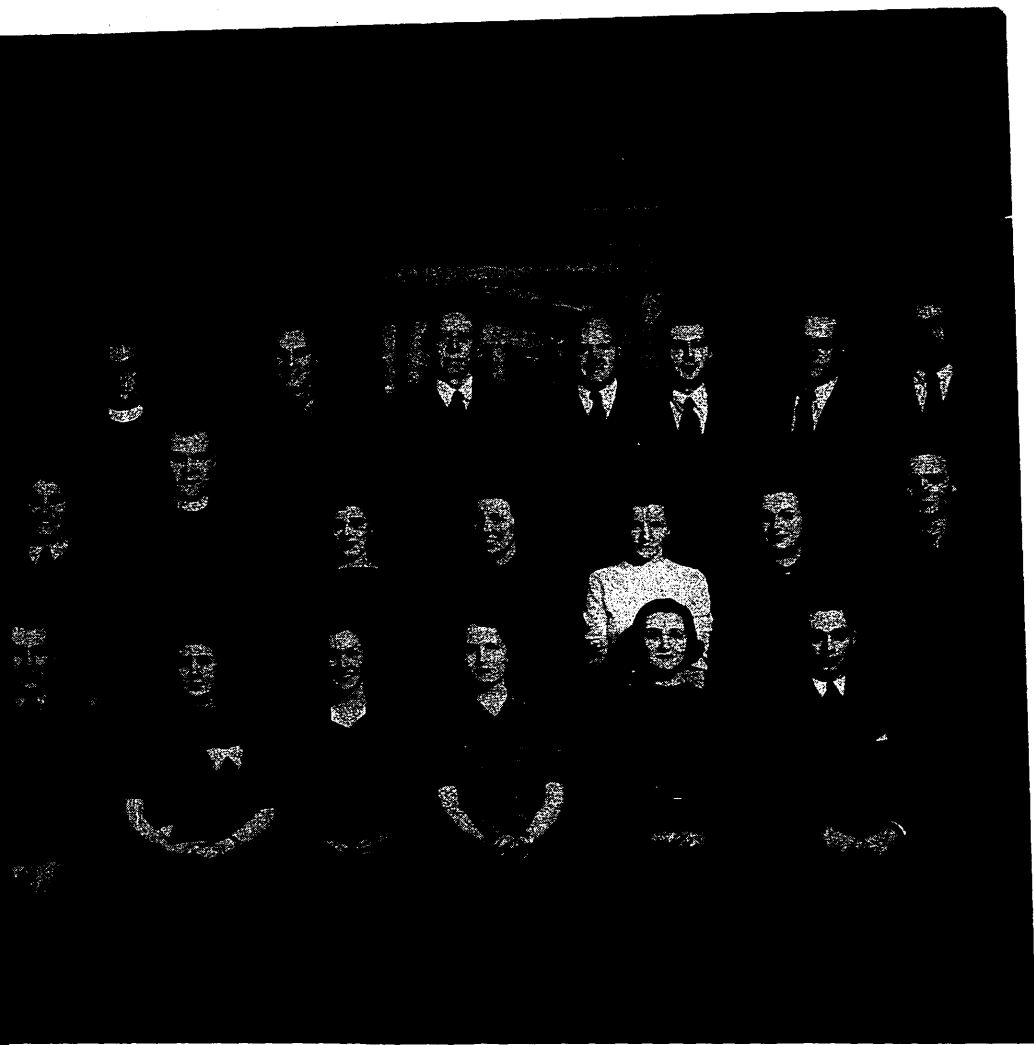
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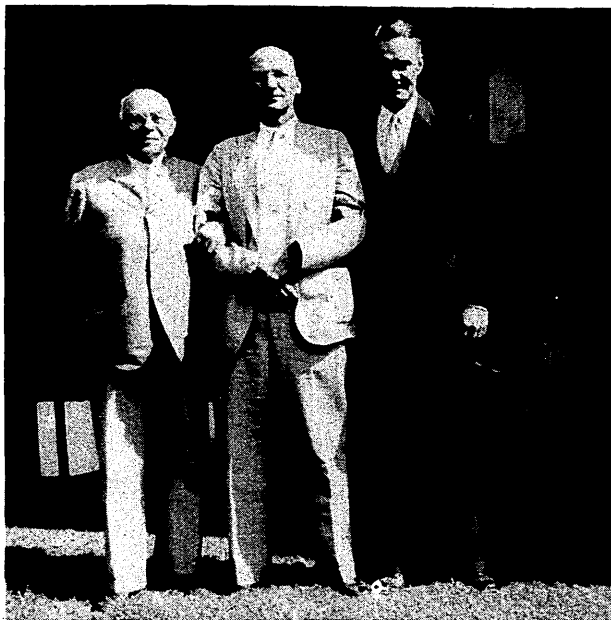




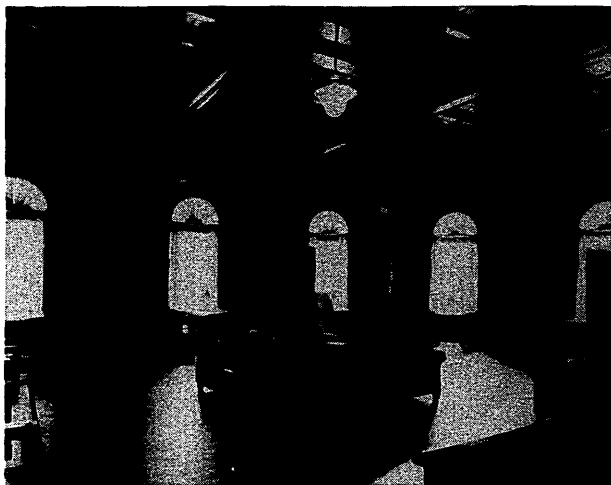
**STUDENT BOARD AND ST**



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**EDWARDS, MENDENHALL, MOORE**



**THE NEW BARNES HALL LIBRARY**

## CHAPTER VIII

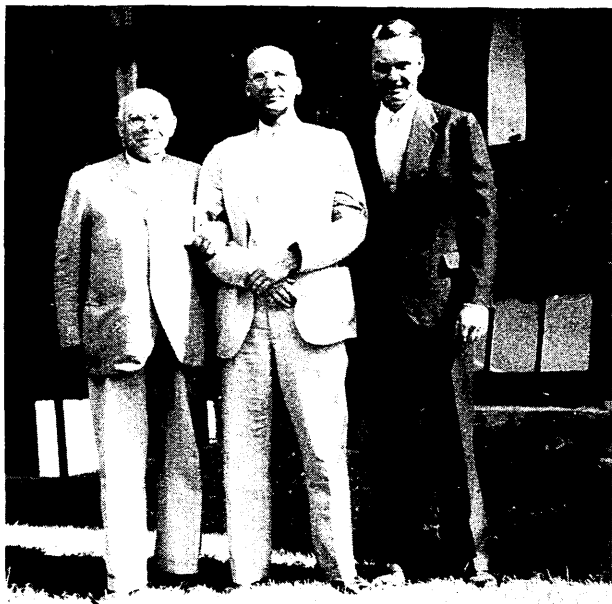
### RELATIONSHIPS AND OUTREACH

It is obvious from the foregoing that the principle of inclusiveness has been followed in this work as far as possible throughout the period here described. Interested students, faculty members, alumni, and friends have all been included. Denominational groups and those not affiliated with any one group have cooperated. Large contributions to the total result have been made by every participating element.

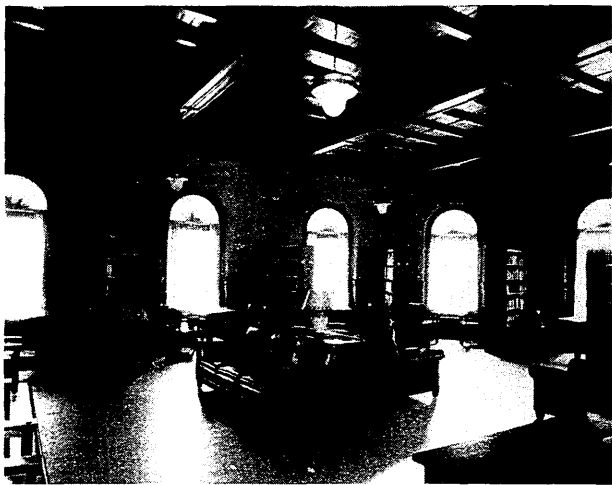
1. Relationships with the University administration have been those of harmonious and loyal cooperation on both sides. We have been glad to be a "recognized" rather than an "official" agency. The major portion of this period has fallen within the administration of President Farrand, whose grasp of the difficult problem of organized religion in the immediately post-war period and since has been penetrating and constructive. A single quotation from his speech at the C.U.R.W. banquet of 1930 will illustrate:

"To me the most interesting and valuable thing in recent religious history at Cornell is the addition of Jewish and Catholic representatives to the Staff of the C.U.R.W. Life here would be incomplete without the presence of representatives of all these religious groups. I have not known elsewhere a conception that compares in breadth and value to that which we find on the Cornell campus today, and therefore it is to be supported.

"I quite agree that we are turning toward broader



EDWARDS, MENDENHALL, MOORE



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"I quite agree that we are turning toward broader

conceptions of religion. More and more a universal view and effort must be expressed. That is what the University is now concerned with. Officially it does not care whether you are Jew or Christian if you are sincere and seeking the true values of life. Any sincere search for truth or thought that is based on the search for truth is welcome here.

“Religious work at Cornell is one of the most encouraging things in American education today. More I cannot say.”

2. Close relationships with state and national leaders of the constituent church groups, Baptists, Catholic, Congregational, Episcopal, Jewish, Methodist, Presbyterian, Unitarian, and other cooperating groups, have been maintained upon an informal basis. Such leaders, making common emphases upon the life of the spirit as against secularism and materialism, testify that they have found at Cornell suggestions for inter-faith work.

3. Many letters of inquiry about the so-called “Cornell Plan” from other universities and colleges have been consistently answered with a statement of United Work principles, but without propaganda for the adoption elsewhere of any uniform plan, for the leaders of the Cornell work have recognized the necessity for indigenous developments in each university center. These principles are known, however, to have been influential in many colleges and universities where they have been developed in accordance with their own needs and possibilities. Harmonious understandings between religious groups and greater unity in religious efforts have resulted in many instances.

4. The influence of the Cornell work in and through the national Student Christian Movement, in its conferences and general program, has been actively maintained throughout these years. Cornell has shared with steady

participation in the strong New York State Student Christian Movement under the devoted leadership of Mr. Ray Sweetman and Miss Katharine Duffield.

Another outreach has been in the work of the National Council on Religion in Higher Education, to which a portion of Mr. Edwards' time as its Executive Director was loaned by the C.U.C.A. from 1924 to 1931. This Council maintained its national offices in Barnes Hall during that period. By means of its program some one hundred and eighty-six college graduates, men and women, have been carefully selected as Fellows of the Council aided to secure their training in the best graduate schools, and placed in religious teaching and administrative posts, chiefly in American colleges and universities. Some twenty Cornellians have been directly connected with this Council, President Farrand and Mr. Roger H. Williams '97 heading the list as members of its Board of Directors during many years. Mr. Edwards has also served since 1929 as Chairman of the Advisory Committee of the Edward W. Hazen Foundation's Agency Grant System by which assistance has been given to selected religious workers and faculty members in some one hundred and fifty American colleges and universities to aid them in increasing the effectiveness of their religious relationships with students.

Mr. Moore (1925-28) and Mr. Durham (1934-37) both served as presidents of the National Conference of Church Workers in Colleges and Universities, thereby extending the influence of Cornell's emphasis upon inter-church work. Mr. Durham has been widely useful in inter-collegiate conferences, east and west, as recreational director, song leader, and speaker. Mr. Moore's continued service as director of Congregational Young People's Work in New York State, and Mr. Fetter's leadership in the Baptist summer schools of the state have influenced

large numbers of high school young people before their entrance to college. Mr. Edwards taught courses in student counseling and in student religious work in the Graduate Divinity School, University of Chicago, in summer quarters from 1928 to 1933 inclusive, and in Union Theological Seminary in the summer of 1935. He also taught in Southern Methodist Pastors' Schools in North Carolina, Arkansas, and Texas in the summers of 1936 and 1937. Religious workers in southern colleges and universities were included among his students.

Through books and other publications, the outreach of the Cornell work has also been extended. Among these are Mr. Moran's "Makers of America," "A Creed for College Men," and Mr. Edwards' collaboration in the authorship of the books, "Undergraduates," and "Student Counseling." They have also both written courses for study published by the Presbyterian Board of Education. These have been widely used in college and church groups. They include Mr. Moran's "Shareholders in the Kingdom Enterprise" and "Finding my Place in the New Society," and Mr. Edwards' "Organizing Myself." Cornell Presbyterian students have also published, under Mr. Moran's direction, two series of vesper service programs featuring the biographies of living leaders in religious work throughout the world.

Other extensions of influence have already been mentioned, such as friendships with students from other lands, participation in the Cornell-in-China enterprise, the League of Nations Model Assembly, the Winter School of Missions, the Student Volunteer Movement, the World's Student Christian Federation, European student relief, the New York Summer Service Group, the Christian Mission Service Fellowship, the larger parish movement, the Red Cross, and help for German refugees.

The most significant outreach of this Work, however,

is not primarily through organizations—denominational or interdenominational. It is through the quickening of vital religious experience in the lives of individual students and alumni, their deepened faith in God and man, their richer understanding of the values in all religious groups, and their commitment to the best in life and society as they conceive it. Back into thousands of homes from which Cornell students have come, and out into new homes the world around, created in whole or in part by Cornellians, the influence of this work has extended. These have been the outreaches most sought and prized by the leaders of this Work.

## CHAPTER IX

### A SUMMARY LOOK

By way of summary, there is included here at the request of the Committee on Publication a portion of the remarks made at a testimonial dinner given to Mr. and Mrs. Edwards in Willard Straight Hall on May 23, 1938, Prof. George Cavanaugh presiding. Mr. Edwards said:

“Anything which may have been accomplished here in these years is due chiefly to one fact: the determination of students, Staff and Board members, alumni, and many friends to understand one another, to work together as men and women of religious purpose, to share in a common enterprise for the best interests of Cornell. Whatever has been achieved is due chiefly to our inclusive cooperation, to mutual respect and the validation each of the other’s point of view, to our basic recognition of the place of the church groups and also of those who do not have immediate church connections. We have made full use of student initiative and also of mature counsel. We have incorporated new insights without relinquishing that which is sound and usable in the old. Our basic reliance has been upon Almighty God. We have sought to do together all those things we have found could best be done together, and continued to do separately those things which we have found could best so be done.

“Our friend Tom Evans, formerly of the University of Pennsylvania, now of the University of California at Los Angeles,—to whose initiative at Pennsylvania years ago we owe much, has epitomized the values we all have

in mind in these words: 'When religions cooperate, intolerance disappears, historic values are conserved, inter-faith appreciation begins, effective community service develops, true religion flourishes.' May I bear testimony to the spiritual enrichment which has come to all of us through fidelity to the inclusive and cooperative basis upon which we are organized.

"The prophetic insights of the founder of this University have guided us. I have always been interested in that statement of Mr. Cornell, when he said, 'I desire that this shall prove to be the beginning of an institution which shall furnish better means for culture of all men of every calling, of every aim, which shall make men more truthful, more honest, more virtuous, more noble, more manly, which shall give them higher purposes and more lofty aims, qualifying them to serve their fellow-men better, preparing them to serve society better, training them to be more useful in their relation to the state, and to better comprehend their higher and holier relations to their families and their God. It shall be our aim and constant effort to make true Christian men, without dwarfing or paring them down to fit the narrow gauge of any sect.' How times have changed since he wrote that final phrase! We dare to believe that we who have represented the churches at Cornell in these later years have helped to change them. We dare to believe that if Ezra Cornell could know of the breadth and generous sharing of the various church groups in our United Work, and their services to Cornell, this work would have his blessing.

"We have rejoiced in the catholicity, the friendly inclusiveness of Cornell University. We have loved the diversity and the freedom of this place, its liberation from every bit of that compulsoriness in religion which has afflicted so many denominational colleges and universities. The true alternative to compulsion in religious mat-

ters is a real and effective freedom of choice based upon the student's own religious backgrounds as they are brought into a living foreground of personal interest and in living personal aspirations. It is still possible in some institutions to regiment students into external conformity to compulsory religious exercises, although it is never easy any more, thank God, to keep them there. On the other hand, it is a work of infinite patience in the modern university world to quicken the inner choices of free-minded young men and women and to develop those choices into a synthesis of effective religious effort. Not without mistakes, of course, yet freely cooperating, we have done our best to bring together independent and diverse groups. We are far from having achieved the ideal, but the wonder is that we have gotten as far as we have and found such a steadily widening area of common ground, mutual trust, and mutuality of effort.

"I am glad that we have not taken ourselves as seriously as some religious people are prone to do. Prayer and humor mix pretty well anywhere. I never forget three quick flashes in Staff meeting some years ago. Maynard Cassady, Associate Executive, with an Irish sounding name, said, 'I got a letter yesterday addressed to the Rev. Father Maynard Cassidy,' and handed it with a laugh to Father Cronin. Thereupon the Rabbi broke in: 'That's nothing, I got one addressed to Rabbi Isadore Hoffman, Secretary Cornell Young Men's Christian Association,' and then Father Cronin put in this one. 'You're neither of you so hot. I have just had an invitation to a fraternity reception addressed to the Rev. and Mrs. Father J. T. Cronin.' After that, as I remember it, we all turned to and razzed the Methodists for a while, not omitting him who once had the bright red hair—one of our favorite indoor sports.

"The constituent and cooperating religious groups rep-



resenting various churches are basic in our type of organization. Affiliation with some church or religious group has been acknowledged by upwards of ninety per cent of entering Cornell students for years. Our basis recognizes this fact and moves upon it. The basis is sociological rather than theological or philosophical,—rightly so, as we see it. Far more than mere tolerance is involved in these relationships. There is required a persistent determination on the part of each of us to understand with sympathetic appreciation the point of view of other groups and to respect these differences even when we cannot individually agree with them,—one might say *especially* when one can *not* agree with them. This attitude supplies both a discipline and a liberalizing power, a cultural richness which is essential in polyglot America today. It requires an achieved catholicity which alone can make one broad enough to welcome as citizen-friend every fellow traveler on life's road who has high convictions of his own and seeks to live by them. In union among men and women of high purpose there is strength. Mind fructifies mind. Spirits light up by contact with kindred spirits. Aspiration quickens aspiration. In the love of man and the love of God, in dedication to human need, and in commitment to the Eternal, however the Eternal be interpreted, there is discovered common ground for worthy beliefs about life, and for beautiful living.

“Despite all false reports to the contrary, there are widely prevalent among undergraduates today deep desires for rightness of life, high aspirations that reach away out beyond the superficial, the commercial, and the temporary, to the enduring values. In these high desires we all find common ground. It is a great thing in the bewilderingments of any modern university to help one another to choose the best we know, to love honor, to seek

for goodness, beauty, and truth, to work for justice and the spirit of love in human affairs. For each, after the order of his own insights; for each, in his own tongue; to commit his life to these high ends, along with other fellow travelers—this seems to some of us to be essentially religious.

“Personally, I have been a New England Congregationalist for some 300 years, and I rejoice in that heritage. I yield no whit of my allegiance to Jesus Christ My Lord, to the liberty, the beauty, and the life-giving power that are in Him. But if I did not respect and honor the age-old insights of my Jewish friends, their history, and their sacred writings and learn from them, as I sincerely do, I would be a meager Christian and a poor citizen of the Great Republic. If I did not respect and honor my Roman Catholic friends and the contributions the great mother church has made in human history, as I sincerely do, I would be a meager Christian and a poor citizen of the Great Republic. Furthermore, if I did not respect and honor the independence of my friends who feel they cannot in good conscience affiliate with any church, as I sincerely do, my faith in men would be less ample and my spirit of brotherhood less wide. I pray that the great tradition of inclusiveness shall characterize this work of ours to the very end. By it, in mutual confidence Catholics, Jews, Protestants, and Independents work together here and without challenge hold such positions of leadership as they personally merit at the hands of their fellows. This, as we interpret it, has come to be the Cornell spirit in religion, and it is gratifying in these later years to find this ecumenical spirit spreading throughout this nation, although the precise reverse of that spirit has smitten great nations in Europe and whole areas in the world’s life.

“We have been sharply criticized at times because

some of the more restless spirits among us have taken more radical social positions than others of us have taken or can hold. There was a moment when a powerful alumnus of the University wrote our treasurer in effect: 'Get rid of that man or you get no contribution from me.' But our Board continued to back 'that man' and has backed other young men who were genuinely trying to work out their message for society in the mysterious puzzle of modern social problems. They accepted the loss of the contribution and others like it, but 'that man' came through to a powerful message in the Christian ministry. We think that was a Cornelian thing to do and essentially religious too. We would be meager Christians and poor Cornellians if we did not accord full civil liberties here. To counsel with and to stand by young men of courageous social idealism, to learn from them and to share with them, but especially to stand by them as men, whether or not we can agree with their conclusions,—that is a function of high religion in university life. Only so shall we achieve the catholicity of spirit which characterized the founder of this University. Only so shall we meet the challenge of the new day in America and the world. Only so shall we understand the social courage of Jesus in His day and validate His courage in ourselves in our day.

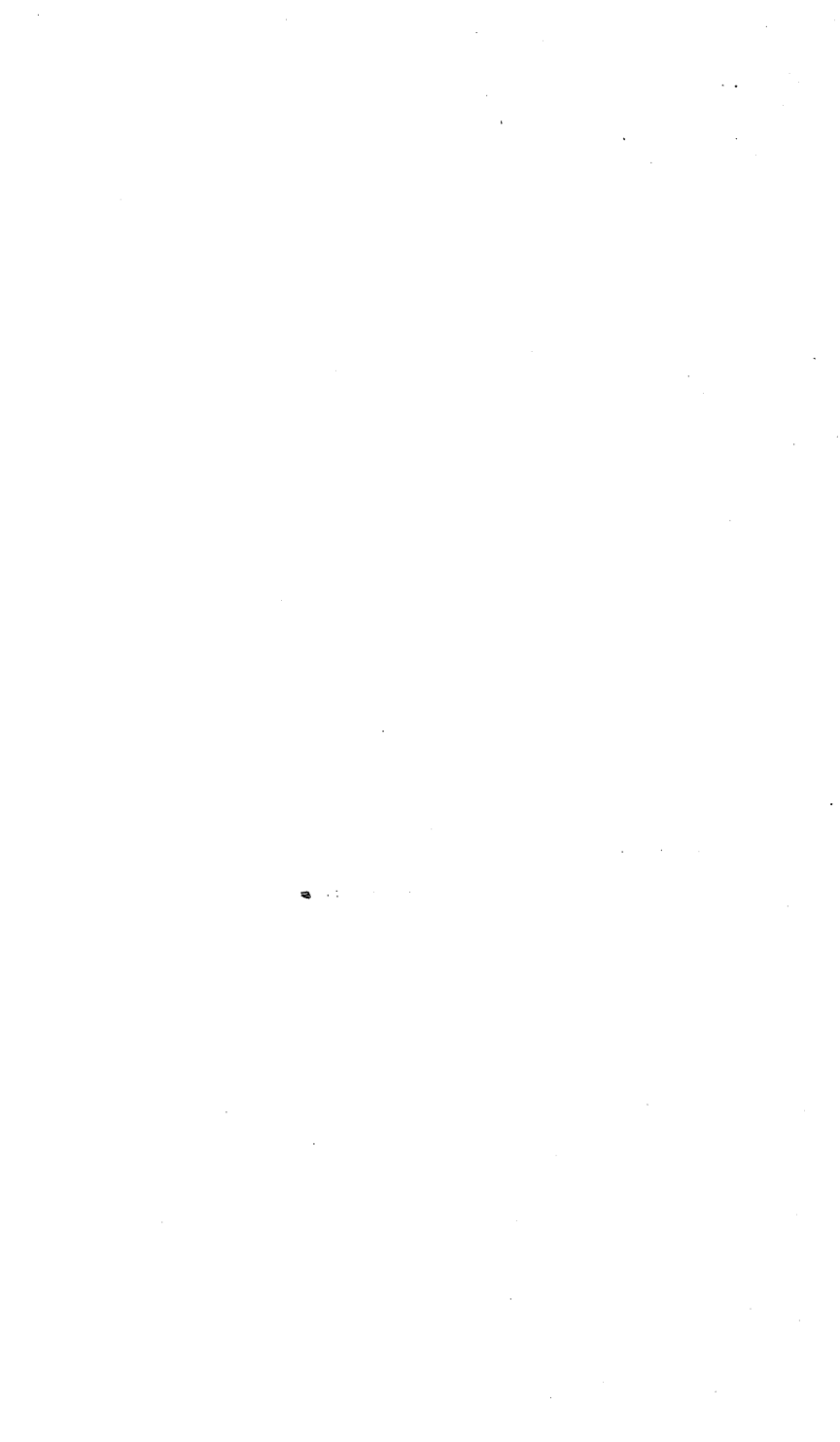
"During eighteen years it has been my privilege to serve under three presidents of this University and under my revered friend, Albert W. Smith, in his acting presidency. By far the longer service was under President Livingston Farrand. May I pay tribute to him for his great patience, for his wise counsel which we often needed, and for his unflinching support. Never once did he lay upon us the hand of authority nor deal with us repressively. This was true even when, in the processes by which young men were discovering themselves and their

messages to modern life, statements were made by them with which he could not agree. But more than this, our work is profoundly obligated to him and through him to the Trustees of the University for generous support. We acknowledge that debt with gratitude, and we gladly acknowledge the debt we owe to the many loyal friends who have contributed to this work.

“Only recently in New York City it was gratifying to learn that the national Student Christian Movement is beginning now a process of reorganization along lines essentially similar to those which we have been following here at Cornell. We dare to believe that our Cornell precedents may have been helpful in forwarding these national developments. We dare to hope for the widespread adoption throughout the university world of the principles we have worked upon here.

“We are deeply grateful for certain friends unable to be with us tonight. President Farrand, Prof. Burr, Prof. Jacoby, Bert Mann, Sam Spring, Bernard Recknagel, Paul Livermore, Roger H. Williams, Webb York, Dexter S. Kimball, John R. Mott, and many another much loved man,—and remember with gratitude visiting speakers and Sage Chapel preachers, who have given great gifts to religion at Cornell. And there are many, many others, students, alumni, faculty, and friends, who have shared in this enterprise, to whom our thanks are due and given. Nor could I fail to express our undying gratitude to Martin Hardin, to Jared Newman, to Robert H. Treman, to C. E. Treman, and to many another wise counselor who has now gone to his reward. Yet perhaps most of all, we bring our gratitude to Minnie Williams, who for thirty-five years as our office secretary, gave her very life to this work and always in self-effacing ways did her best to keep the sometimes cantankerous Barnes Hall family in order. I could not overemphasize the devotion

to our common cause of the members of the Staff and their wives, and of the secretaries of the Women's Work, with whom it has been our privilege to be associated through these years. We leave the future with glad confidence under God to the succession of Cornell men and women who, in the days to come, shall carry on. May they maintain here that liberty which is so essential in university life—liberty to think out freely their own convictions and messages for their own successive times. May it be given to them to maintain here essential spiritual unity as well as liberty. May there always be present here the laboratory spirit wherein seekers for truth follow the truth as they find it with fearless devotion and persistent openmindedness. And so may this work continue to be a seed bed of vital religion, not only in university life, but in the vaster common life of this nation and the world."



## APPENDIX

Continuing the records of the years before 1919, careful minutes of the meetings of the Boards of Directors, Cabinets, and Student Joint Boards have been kept throughout the twenty years here reviewed. These have been supplemented by scrap-books of printed and mimeographed materials. Since 1932 confidential minutes of the weekly Staff meetings have also been recorded and distributed immediately to all members, subject to revision at the following meeting. Many possible misunderstandings have thereby been avoided. From these records the following Appendices have been selected. Other source materials can be seen at Barnes Hall by those interested in them for research purposes.

### A. An Early Statement of the "New Plan"

The original statement of the proposed plan of united work, as submitted by Mr. Edwards to Mr. Livermore under date of April 3, 1919, was carefully discussed and its implications faced in the preliminary meetings referred to in the text. The following statement which incorporates the results of these discussions was then prepared under date of May 23 and became the initial written basis of the "New Plan."

May 23, 1919

Mr. P. S. Livermore  
Ithaca, N.Y.

My dear Paul:

In response to your request I am happy to indicate in abbreviated form what appear to be the main points in the development of thought in connection with the future of the Cornell University Christian Association as shown in the

recent discussions by members of the Board and at the special conference with church leaders held at Ithaca on May 3rd. I can, of course, give you only a personal interpretation, subject to further revision and adoption by the Board.

In regard to the scope of the proposed activities, there is an unusual opportunity in Cornell for united Christian work so conceived and planned as to permeate university life as a whole. Significant opportunities here are recognized in connection with religious education in view of there being, aside from the Sage endowment, no large provision for religious education in the University curriculum; the presence of large numbers of foreign students; the opportunity of making Barnes Hall a social centre in view of the fact that there is no social union on the campus; special opportunities in extension work in cooperation with the program of the College of Agriculture. In addition to these, there is the general opportunity for reaching large numbers of students with friendly counsel. The scope of the work should include, therefore, comprehensive plans for meeting these and similar opportunities in the life of the University.

It is felt that the goal of the united Christian forces here should be "such an adequate interpretation of the Christian religion before students and faculty members as to lead to a thoughtful realization of what Christianity requires in personal and social life in America and throughout the world."

The factors already helpfully at work upon the task are: the University chapel, the Men's and Women's Christian Associations, the Ithaca pastors, the special pastors for students.

Essentials in an adequate program of Christian work would include the fullest possible development of personal friendship on the part of faculty members, students, and members of the staff, which staff will be later described. This effort would include the winning of men to the Christian life, the enrichment of their Christian experience, aid in self-support, in overcoming handicaps in their studies, in counsel upon moral problems, and guidance in their life work choices.

It should include, second, voluntary study courses both in



relation to the nature of the Christian religion itself and as applied to the problem of personal, campus, and community life both at home and abroad.

It should include, third, a program of lively social activities in Barnes Hall, which should be developed as a University social centre, and provide attractive provisions for college singing, motion pictures, social parties, and a student canteen. This would require the remodeling and re-equipment of the building, especially the unused basement floor. These social activities should be conducted not merely to provide entertainment for students, but primarily to provide leadership for the development of their own social life.

Fourth, to provide for an increase of extension activities both in connection with Ithaca churches and enterprises and in sending out of deputations of men to neighboring communities. Full cooperation would be given to the extension activities of the College of Agriculture, and especial attention to cooperation with churches in neighboring communities. Country pastors should be brought to Ithaca for Farmers' Week and on similar occasions.

There would be required for this united work a staff of five or six men, all of whom would devote a considerable proportion of their time to personal relationships with students, and in this work each would care chiefly for the students of his denomination, working in close touch with the appropriate Ithaca church. In addition to this pastoral relationship each member of the staff would specialize upon one phase of the united program as indicated above. That is, upon first, the friendship relation; second, voluntary study; third, social activities; fourth, extension work. The fifth member of the staff, all of whose work would be interdenominational, to be an Executive with an assistant when needed. The staff as described above would include, so far as present negotiations have gone, the Methodist, Congregational, Presbyterian, and Baptist. The work as outlined above would not be upon an exclusive basis and the representatives of other communions would be encouraged to come in upon the full unified plan as indicated below.

The supporting organizations for the united Christian work as described above has been conceived as follows:

“There should be a Board of Directors of which the present Board of the Cornell University Christian Association should be the nucleus. This Board should be elected by student and faculty members of the reconstituted Cornell University Christian Association. This Board should be selected from students, alumni, friends, and faculty members of the Christian Communion concerned. Those selected from the different Communion should be nominated only after personal consultation with the church leaders concerned, so as to represent unofficially but trustworthily the Christian Communion which may desire to enter into such a unified plan. The Chairman of the Board and the Executive secretary should be the chief centralizing officers. Nominations for the staff as above described should be received from all sources by the Chairman of the Board of Directors. The final selection of the staff members rests with the Board of Directors, but it shall be the policy of the Board to consult fully before such election with the leaders of the Communion involved and, for the work which relates particularly to any Communion, to choose only such men as are acceptable to the leaders of that Communion.

“The united work and program, including the pastoral care of students, is the joint enterprise of the Board of Directors and of the entire staff and this joint enterprise should be considered as representing each of the cooperating Communion and should be so reported in the records of the work of each at Cornell University.

“All salaries should be determined after consultation with the church leaders concerned; paid through the treasurer of the Board of Directors and be subject to determination by the Board.”

Other customary functions of the Board of Directors should be fulfilled by this Board.

In discussions upon the above it has been generally understood that while the final election of the members of the staff rests with the Board of Directors the Board will not act in-

dependently of denominational leaders in such choices, nor would denominational initiative be taken without full agreement and approval by the Board of Directors as described. In the openness of the plan to the representatives of other Communions than those indicated above, it has been the mood of the discussions thus far held that the fundamental Christian emphasis in the work should be in all respects thoroughly vigorous and fully loyal to the central verities of the Christian faith.

The financial plans as developed thus far are indicated in the following: There should be a special Finance Committee of the Board of Directors, which should be responsible for securing the salaries of the members of the staff. These salary accounts should be confidential as between the Chairman of the Board, the Finance Committee, and the Executive Secretary. The salary budget should be raised among the alumni and friends of the University outside the students and faculty. The whole or parts of salaries should be contributed by the cooperating Communions.

“At least four main types of accounts should be maintained: (1) Those of the Board of Directors relating to salaries; (2) Those relating to endowment or other special funds; (3) Those relating to the expenses of maintenance of the active operations involved in the work; (4) Benevolent funds of students and faculty given for such special enterprises as may be determined upon.”

Certain questions arise out of the above as urgent if these plans be approved. Among these are: the enlargement of the Board of Directors; aggressive plans on the part of the Board to seek out the necessary men for the staff; putting the staff to work at the earliest possible date; a finance campaign for the raising of necessary money, not only for salaries, but also for the proposed alterations in Barnes Hall.

Faithfully yours,  
(Signed) Dick Edwards



- Hon. J. T. Newman '75; J. P. Harris '06;  
C. W. Whitehair; R. H. Edwards, General Secretary, ex-officio.
- 1920-1921 New: R. H. McCarthy '21, ex-officio; A. B. Trowbridge, Jr. '20.
- 1921-1922 New: Rev. George R. Baker '95; F. M. Coffin '12; Chief Judge Frank H. Hiscock '75; Prof. O. L. McCaskill; Prof. E. E. Merritt '86; Dean V. A. Moore; Prof. A. B. Recknagel; Prof. R. P. Sibley; Prof. S. N. Spring; Thomas Tree; C. E. Treman '89; A. B. Trowbridge '90; L. W. Voight '22, ex-officio; R. O. Walter '01; Prof. G. A. Works.  
Retired: McCarthy, A. B. Trowbridge, Jr., and Whitehair.
- 1922-1923 New: R. S. Millar '23, ex-officio; E. T. Turner.  
Retired: Voight.
- 1923-1924 New: Prof. John Bentley, Jr.; Prof. R. H. Jordan; Prof. S. N. Spring, Treasurer; H. C. Stone '24, ex-officio.  
Retired: Jacoby, Tree, and Millar.
- 1924-1925 New: J. T. Newman, Chairman; W. M. Trousdale '25, ex-officio.  
Retired: Moore and Stone.
- 1925-1926 New: K. W. Greenawalt '26, ex-officio; J. D. Nobel '26, ex-officio.  
Retired: Trousdale.
- 1926-1927 New: V. L. Butterfield '27.  
Retired: Greenawalt, McCaskill, and Nobel.
- 1927-1928 New: S. P. Mason '28, ex-officio; Prof. W. M. Sawdon; Prof. L. P. Wilson.  
Retired: Butterfield.
- 1928-1929 New: Prof. W. M. Sawdon '08, Chairman; Prof. R. P. Sibley, Vice-Chairman; Prof. E. G. Mead and P. J. Stone '29, ex-officio.

- Retired: Mason and Works.
- 1929-1930 New: S. R. Levering '30, ex-officio; Prof. H. C. Troy; W. C. Geer; J. H. Way '29.  
Retired: Edwards, Harris, Mann, Mead, Stone, and Turner.
- (called the Board of Control, C.U.R.W.)
- 1930-1931 New: L. C. Boochever '12; Prof. G. W. Cavanaugh '93; Prof. M. G. Fincher; C. H. Yarrow '31, ex-officio.  
Retired: Levering, Walter, and Way.
- 1931-1932 New: J. N. Blinkoff '33, ex-officio.  
Retired: Treman and Yarrow.
- 1932-1933 New: J. D. Porter '32, ex-officio.  
Retired: Blinkoff and Spring.
- (beginning of Joint Board of Control)
- 1933-1934 Prof. W. M. Sawdon and Mrs. E. E. Merritt, Co-Chairmen.  
New: Mrs. F. C. Biggs; Miss Ruth Buckland '34, ex-officio; L. M. Burbank '34, ex-officio; Mrs. C. K. Burdick; Miss Ellen Canfield; Dean R. Louise Fitch; Miss Ellen Fitchen; Mrs. O. G. Guerlac; Mrs. F. B. Morrison; Mrs. Carl Stephenson.  
Retired: E. E. Merritt, Porter.
- 1934-1935 Prof. A. B. Recknagel, Chairman; Prof. R. H. Jordan, Vice-Chairman.  
New: Prof. Lincoln D. Kelsey; Prof. L. H. MacDaniels; Mrs. L. A. Maynard; J. J. Senesi '36, ex-officio; H. J. Shirey; Miss Woodward.  
Edith Trappe '35, ex-officio; Prof. J. L. Retired: Baker, Bentley, Buckland, Burbank, Fincher, Hiscock, Morrison, Sibley, A. B. Trowbridge.
- 1935-1936 New: Prof. E. A. Burt; George Davis, Grad, ex-officio; Ward Fellows '36, ex-

- officio; Mrs. Charles Newman; Miss Grace Seely; Miss Catherine Stainken '36, ex-officio; Mr. A. B. Wray; Dr. Webb York. Prof. G. W. Cavanaugh, Vice-Chairman.
- Retired: Biggs, Canfield, Merritt, Senesi, Trappe, Wilson.
- 1936-1937 New: Prof. L. S. Cottrell, Jr.; Mrs. E. R. Paige, Miss Eleanor Raynor '37, ex-officio; Miss Marion Stevens '37, ex-officio; E. L. Zalinski '37, ex-officio.
- Retired: Jordan, Davis, Fellows, Stainken, Sawdon, Newman, Troy, Fitch, Maynard, Stephenson.
- 1937-1938 Prof. G. W. Cavanaugh, Chairman; Mrs. C. K. Burdick, Vice-Chairman; Mr. H. J. Shirey, Vice-Chairman.
- New: E. D. Button; Gordon Clack, Grad, ex-officio; Prof. G. E. Grantham; Prof. P. G. Johnson; A. H. Kiplinger '39, ex-officio; Miss Elizabeth Page '38, ex-officio; Mrs. L. D. Rockwood; Prof. H. E. Ross; Prof. E. S. Savage; Dr. D. F. Smiley, Mrs. A. S. Wells; Mrs. G. J. Thompson.
- Retired: Cottrell, J. T. Newman, Raynor, MacDaniels, Stevens, Recknagel, York, Zalinski.
- 1938-1939 Prof. Lincoln D. Kelsey, Chairman.
- New: Prof. Whiton Powell; Prof. J. W. MacDonald; Mrs. Dorothy Riddle; Benjamin R. Andrews, Jr., '40, ex-officio; Herman Hegyi '39, ex-officio; Janet Peters '39, ex-officio; Rose Quackenbush '39, ex-officio; Frank Seixas '39, ex-officio.
- Retired: Button, Cavanaugh, Clack, Cof-

fin, Grantham, Johnson, Kiplinger, Livermore, Page, Paige, Rockwood, Seely, Wray, Woodward.

The Board of Control for the academic year 1938-39 was as follows:

Prof. Lincoln D. Kelsey, Chairman; Benjamin R. Andrews, Jr. '40, ex-officio; L. C. Boochever; Mrs. C. K. Burdick; Prof. E. A. Burt; Mrs. O. G. Guerlac; Herman Hegyi '39; Prof. J. W. MacDonald; Rev. J. A. G. Moore; Janet Peters '39; Prof. Whiton Powell; Rose Quackenbush '39; Mrs. Dorothy L. Riddle; Prof. H. E. Ross; Prof. E. S. Savage; Frank Seixas '39; H. J. Shirey; Dr. Dean F. Smiley; Mrs. G. J. Thompson; Mrs. A. S. Wells.

#### 4. Staff:

- 1919-1920 R. H. Edwards, Executive; J. D. W. Fetter, Baptist; J. A. G. Moore, Congregational; H. A. Moran, Presbyterian; Miss M. E. Peabody, Coffee House and Employment; Evans A. Worthley, Methodist.
- 1920-1921 New: Cyril Harris, Episcopal.
- 1921-1922 New: E. P. Tuttle, Business Secretary part time; Henry W. Bock, Methodist.  
Retired: Worthley.
- 1922-1923 — no change
- 1923-1924 New: G. E. Durham, Methodist; A. B. Trowbridge, Jr., Associate.  
Retired: Bock and Tuttle.
- 1924-1925 New: R. S. Nanz, Episcopal.  
Retired: Harris.
- 1925-1926 New: M. L. Entorf, Acting Presbyterian; Frank Lambert, Episcopal.  
Retired: Nanz.
- 1926-1927 Retired: Entorf and Peabody.
- 1927-1928 New: T. P. Carpenter, Associate.  
Retired: Trowbridge.
- 1928-1929 — no change.



- 1929-1930 New: M. L. Cassady, Associate; Isadore Hoffman, Jewish; J. T. Cronin, Roman Catholic.  
Retired: Carpenter.
- 1930-1931 — no change
- 1931-1932 New: L. A. Tompkins, Jr. '25, Associate; Leo Smith, Roman Catholic, Mrs. Julia Gethman Andrews, Y.W.C.A.  
Retired: Cassady and Cronin.
- 1932-1933 New: G. B. Fischer, Roman Catholic  
Retired: Smith.
- 1933-1934 New: S. R. Levering, Friends; L. T. Pennington, Unitarian.
- 1934-1935 New: Sarah Neblett, Women's Work; Kenneth Kline, Associate; Maurice Pekarsky, Jewish; J. W. Brill, Roman Catholic.  
Retired: Andrews, Tompkins, Levering, Hoffman, and Fischer.
- 1935-1936 — no change.
- 1936-1937 New: D. M. Cleary, Roman Catholic; R. E. Charles, Episcopal; Abbot Peterson, Jr., Unitarian.  
Retired: Brill, Pennington, and Lambert
- 1937-1938 New: J. A. G. Moore, Acting Executive after November 1; Miss Ruth Morrison, Women's Work; R. L. James, Acting Congregational; Ephraim Fischhoff, Jewish.  
Retired: Edwards (November 1), Neblett, Kline, and Pekarsky.
- 1938-1939 New: E. R. Miller, Men's Work; Judson Stent, Acting Congregational.  
Retired: James.

## Associate Executives:

- 1921-1923 Elbert P. Tuttle (part time)
- 1926-1927 A. B. Trowbridge, Jr.
- 1927-1929 T. P. Carpenter
- 1929-1931 Maynard L. Cassady.

1931-1934	L. A. Tompkins, Jr., '25
1934-1937	Kenneth S. Kline
1937-1939	Ruth M. Morrison
1938-1939	Edward R. Miller

## 5. C.U.C.A. Secretaries previous to 1919:

1888-1889	R. S. Miller, Jr., '88
1889-1890	"
1890-1891	L. H. Galbreath '90
1891-1892	Henry Floy '91
1892-1893	J. M. Gorham '92
1893-1894	"
1894-1895	F. N. Loveland '94
1895-1896	Henry Wade Hicks
1896-1897	"
1897-1898	"
1898-1899	Lee F. Hanmer
1899-1900	"
1900-1901	Horace W. Rose
1901-1902	B. R. Andrews '01
1902-1903	S. Edward Rose '98
1903-1904	Ralph Sherlock Kent *
1904-1905	Graham Creighton Patterson '04
1905-1906	Arthur L. Thayer
1906-1907	"
1907-1908	Earl Hewes Kelsey '05
1908-1909	Dean Lewis Kelsey '08
1909-1910	"
1910-1911	"
1911-1912	Austin Patterson Evans '10
1912-1913	Charles Price Davis
1913-1914	McRea Parker (Acting Gen. Sec.) Was also student president.

\* S. Edward Rose served for a few months in fall of 1902. Then Paul Blakeslee Mann was appointed, but resigned in March of 1903 because of ill health. Ralph Kent served the rest of 1903-04.

1914-1915	Charles W. Whitehair
1915-1916	"
1916-1917	"
1917-1918	" (During war, absent on leave. J. D. W. Fetter, Acting Sec.)

## Associate Secretaries before 1919:

1911-1912	Irvin Torrence Francis
1915-1916	Joseph Kissam Inness
1916-1917	Dan E. Welty

## 6. Supplementary Staff:

Employment: Miss M. E. Peabody 1919-1926, Mrs. L. C. Edmond 1926-1931, Mrs. L. A. Fuertes 1931-1939.

Library: Mrs. Walter D. Perry 1929-1939.

Office: Miss M. E. Williams 1906-1937, assisted by: Miss Anne Ryan (Mrs. Donald Exner), Miss Mary Ryan (Mrs. Harry Higgins), Mrs. Charles Quaintance, and others.

## 7. Y.W.C.A. Presidents:

1919-1920	Helen Huie '20
1920-1921	Agnes Hall '21
1921-1922	Evelyn N. Davis '22
1922-1923	Helen Gsand '23
1923-1924	Hannal Lyons '24
1924-1925	Ernestine Marksbury '25
1925-1926	Katharine Jacobs '26
1926-1927	Alexandra Hobart '27
1927-1928	Helen Worden '28
1928-1929	Ruth E. Uetz '29
1929-1930	Jean E. Randall '30
1930-1931	H. Delight McAlpine '31
1931-1932	Alice Avery '32
1932-1933	Harriet Davidson '33
1933-1934	Hannah Wray '34
1934-1935	Edith Trappe '35

- 1935-1936 Catharine H. Stainken '36
- 1936-1937 Eleanor Raynor '37
- 1937-1938 Elizabeth Page '38
- 1938-1939 Virginia Bennett '39

8. General Secretaries, Y.W.C.A.:

- 1919-1923 Lois Curtis Osborn '16
- 1924-1926 Doris Hopkins '24
- 1926-1927 Virginia Franke
- 1927-1928 Mary Edda Coy
- 1928-1930 Mary E. Rall
- 1930-1931 Louise S. Cassady
- 1932-1934 Mrs. Julia Gethman Andrews
- 1934-1937 Sarah Neblett
- 1937-1939 Ruth M. Morrison

9. Advisory Boards, Y.W.C.A.:

- 1920-1921 Mrs. Frank Thilly, Chairman  
Miss Mary Hull, Secretary  
Miss Ellen Canfield, Treasurer  
Dr. Georgia White  
Miss Blanche Hazard  
Miss Cecilia Law  
Mrs. A. R. Mann  
Mrs. W. L. Williams  
Mrs. A. Wright  
Mrs. Raymond Ware  
Miss Lois C. Osborn, ex-officio
- 1921-1922 Mrs. Frank Thilly, Chairman  
Miss Mary Hull, Secretary  
Miss Ellen Canfield, Treasurer  
Dr. Georgia White  
Miss Blanche Hazard  
Miss Cecilia Law  
Mrs. A. R. Mann  
Miss Grace Seely  
Mrs. A. Wright

- 1923-1924 Mrs. Raymond Ware  
Miss Lois C. Osborn, ex-officio  
Mrs. Frank Thilly, Chairman  
Miss Mary Hull, Secretary  
Miss Ellen Canfield, Treasurer  
Dr. Georgia White  
Miss Cecilia Law  
Mrs. A. R. Mann  
Miss Grace Seely  
Mrs. A. Wright  
Mrs. Raymond Ware  
Mrs. W. F. Williams  
Miss Claribelle Nye
- 1924-1925 Mrs. Raymond Ware, Chairman  
Miss Grace Seely, Vice-Chairman  
Miss Elizabeth Neely, Secretary  
Miss Ellen Canfield, Treasurer  
Mrs. Frank Thilly  
Mrs. W. F. Willcox  
Miss Mary Hull  
Mrs. Buel Trowbridge  
Mrs. M. G. Fincher
- 1925-1926 Miss Grace Seely, Chairman  
Miss Elizabeth Neely, Secretary  
Miss Ellen Canfield, Treasurer  
Mrs. Frank Thilly  
Mrs. W. F. Willcox  
Miss Mary Hull  
Mrs. Buel Trowbridge  
Mrs. M. G. Fincher
- 1926-1927 Miss Grace Seely, Chairman  
Miss Elizabeth Neely, Secretary  
Miss Ellen Canfield, Treasurer  
Mrs. Frank Thilly  
Mrs. W. F. Willcox  
Miss Mary Hull  
Mrs. Buel Trowbridge

- 1927-1928 Mrs. M. G. Fincher  
 Miss Anna Whitwell, Chairman  
 Mrs. A. R. Mann, Secretary  
 Miss Ellen Canfield, Treasurer  
 Mrs. Charles H. Blood  
 Mrs. R. H. Edwards  
 Mrs. Martin D. Hardin  
 Miss Grace Seely  
 Mrs. A. B. Trowbridge, Jr.  
 Dean R. Louise Fitch, ex-officio
- 1928-1929 Miss Anna Whitwell, Chairman  
 Miss Ruth Davis, Secretary  
 Miss Ellen Canfield, Treasurer  
 Mrs. Charles H. Blood  
 Mrs. T. R. Carpenter  
 Mrs. R. H. Edwards  
 Mrs. Martin D. Hardin  
 Miss Grace Seely  
 Mrs. M. G. Fincher  
 Dean R. Louise Fitch, ex-officio
- 1929-1930 Miss Anna Whitwell, Chairman  
 Miss Ruth Davis, Secretary  
 Miss Ellen Canfield, Treasurer  
 Mrs. Charles H. Blood  
 Mrs. R. H. Edwards  
 Mrs. Martin D. Hardin  
 Miss Grace Seely  
 Mrs. J. L. Woodward  
 Mrs. Webb York  
 Dean R. Louise Fitch, ex-officio
- 1930-1931 Miss Anna Whitwell, Chairman  
 Miss Ruth Davis, Secretary  
 Miss Ellen Canfield, Treasurer  
 Mrs. Charles H. Blood  
 Mrs. F. M. Coffin  
 Mrs. Martin D. Hardin  
 Miss Grace Seely

- 1931-1932 Mrs. J. L. Woodward  
 Dean R. Louise Fitch, ex-officio  
 Mrs. J. L. Woodward, Chairman  
 Miss Ruth Davis, Secretary  
 Miss Ellen Canfield, Treasurer  
 Mrs. Charles H. Blood  
 Mrs. C. K. Burdick  
 Mrs. F. M. Coffin  
 Mrs. Martin D. Hardin  
 Miss Grace Seely  
 Miss Anna Whitwell  
 Dean R. Louise Fitch, ex-officio
- 1932-1933 Miss Anna Whitwell, Chairman  
 Mrs. F. M. Coffin, Vice-Chairman  
 Mrs. C. K. Burdick, Secretary  
 Miss Ellen Canfield, Treasurer  
 Miss Ellen Fitchen  
 Mrs. O. F. Guerlac  
 Mrs. Ernest Merritt  
 Mrs. W. H. Morrison  
 Miss Grace Seely  
 Dean R. Louise Fitch, ex-officio

Following 1933 through 1937-38 the Women's Division of the C.U.R.W. Board of Control became successor of the Y.W.C.A. Board. The names of members are given in the list of C.U.R.W. Directors.

## C—1. CONSTITUTION OF THE CORNELL UNITED RELIGIOUS WORK

(Revision of May 26, 1938)

### PREAMBLE

The C.U.R.W. derives its power to conduct religious work at Cornell under this constitution from the Board of Trustees of the Christian Association of Cornell University, a membership corporation incorporated January 17, 1887.

ARTICLE I—NAME AND PURPOSE

*Section 1—Name*

The name of this voluntary organization shall be the Cornell United Religious Work.

*Section 2—Purpose*

The purpose of this organization shall be to promote and strengthen the religious, intellectual, social, and moral life of the students of the University.

ARTICLE II—MEMBERSHIP

Section 1—Membership in the C.U.R.W. is open to any member of the Cornell University Community.

Section 2—Any eligible person who participates in the activities of the C.U.R.W., either through the Constituent Church Groups, the Non-Constituent Church Groups, or the Campus Religious Groups, or otherwise supports the work may be considered a member of the C.U.R.W.

Section 3—Any eligible person who participates in the program of the C.U.R.W. and indicates the desire for membership by signing a membership card or who supports the program of the C.U.R.W. by making a voluntary financial contribution, either directly or through a group represented on the Student Board, is entitled to vote. A list of such contributors and signatures must be compiled at least four weeks prior to the Annual Meeting of the C.U.R.W.

Section 4—Any question arising as to membership or eligibility thereto shall be decided by the Board of Control.

ARTICLE III—DEFINITIONS

*A Constituent Church Group* shall be any religious group which supplies a member of the Staff of the C.U.R.W.

*A Non-Constituent Church Group* shall be a church group which desires representation on the Student Board, but does not furnish a member of the Staff.

*A Campus Religious Group* shall be an organized religious group of students participating in and promoting the purpose and program of the C.U.R.W.



*The Cornell University Community* shall be defined as that body of persons associated with the University and its organizations at any time.

#### ARTICLE IV—BOARD OF CONTROL

##### *Section 1—Composition*

Supervision of the Cornell United Religious Work shall be vested in a Board of Control composed as follows: four student members from the Student Board, two of whom shall be women and two, men; fifteen non-student members, one from each Constituent Church Group and the rest at large, at least five of whom shall be women and at least five of whom shall be men; the Executive Director, ex-officio, with vote, and the Chairman of the Student Board, ex-officio, with vote.

##### *Section 2—Organization*

The Board of Control shall elect a Chairman, a Vice-Chairman, a Secretary, and a Treasurer. These officers, who shall also be the officers of the C.U.R.W., together with the Executive Director, shall constitute the Executive Committee of the Board of Control.

Standing committees of the Board of Control shall include a Finance Committee and a Nominating Committee.

##### *Section 3—Nomination and Election*

Nominations for the student members of the Board of Control shall be made by the Student Board. Nominations for members at large shall be made by the Nominating Committee of the Board of Control. Nominations may also be made for student members and members at large by petition signed by ten members of the C.U.R.W. and submitted to the Nominating Committee. Nominations for members representing the Constituent Church Groups shall be made by each such group after consultation with the Nominating Committee of the Board of Control. Each Constituent Church Group may submit a slate of one or more nominees, only one of which shall be elected.

All nominations shall be posted on the official bulletin board in Barnes Hall at least three days before the elections.

Election of members to the Board of Control shall be by

the membership of the C.U.R.W. at the Annual Meeting. The method of election shall be as described in the By-laws.

Non-student members shall be elected for terms of three years, the terms of one third of the members expiring each year. Non-student members shall not serve for more than two consecutive terms. Student members shall be elected for a term of one year. Members of the Board of Control shall take office immediately upon election.

## ARTICLE V—STUDENT BOARD

### *Section 1—Composition*

There shall be a Student Board composed of the following persons: two representatives, one man and one woman, from each Constituent Church Group, and from each Non-Constituent Church Group which desires such representation; the chairman and one other representative of each Campus Religious Group; such chairmen of projects as shall be determined by the Executive Committee of the Student Board; two members of the Board of Control, elected by the Student Board, sitting without vote; and the Staff ex-officio, without vote.

Eligibility of any group to representation on the Student Board shall be determined by the Student Board, subject to review by the Board of Control.

### *Section 2—Organization*

The Student Board shall elect a Chairman and a Secretary and such other officers as it deems necessary. The Chairman, the Secretary, the Executive Director of the C.U.R.W., and one man and one woman elected from the Student Board shall constitute the Executive Committee of the Student Board.

### *Section 3—Election*

Members of the Student Board shall be elected by their constituencies, except as otherwise stated above, and shall take office upon election. Elections shall take place not later than the third week in April. The term of office of each member shall be one year.

**ARTICLE VI—STAFF**

There shall be an Executive Director of the C.U.R.W. who shall be responsible for the general direction of the work of the C.U.R.W., who shall maintain relations with the University, administer Barnes Hall, and act as Chairman of the Staff. This person shall be nominated and elected by the Board of Control of C.U.R.W.

There shall be two members of the Staff, a man and a woman, who shall be primarily responsible for the program relating to men and to women respectively, and shall also direct a phase of the United Work. These members shall be nominated and elected by the Board of Control.

There shall also be a member of the Staff for each Constituent Church Group who shall direct a phase of the United Work. Such members shall be nominated to the Board of Control by that member of the Board of Control who represents that Constituent Church Group, and elected by the Board of Control.

**ARTICLE VII—FINANCE**

Supervision of the finances of the C.U.R.W. shall be vested in the Finance Committee of the Board of Control. It shall prepare and submit to the Board of Control for approval the annual budget of the C.U.R.W.; it shall supervise the securing of funds for the work; and it shall provide for the annual auditing of the books.

Each group participating in the C.U.R.W. program shall contribute financially to the C.U.R.W. according to the measure of the ability of the group. In the preparation of the budget each group shall be consulted as to the amount for which they assume responsibility. All matters relating to such contribution shall be within the jurisdiction of the Finance Committee.

**ARTICLE VIII—ANNUAL MEETING**

There shall be an Annual Meeting of the members of the C.U.R.W. within the first two weeks in May. Notice of such

meeting must be transmitted to the *Cornell Daily Sun* for publication one week in advance, and posted on the official bulletin board in Barnes Hall.

#### ARTICLE IX—AMENDMENTS

This Constitution may be amended by a two-thirds vote of those present at the Annual Meeting of the C.U.R.W., or by a two-thirds vote of the members present at a special meeting of the C.U.R.W. One week's notice of such meeting, including proposed amendments, shall be posted on the official bulletin board in Barnes Hall, and notice of such meeting transmitted to the *Cornell Daily Sun* for publication.

#### ENACTMENT CLAUSE

This constitution shall be in effect on October 1, 1938, after its ratification by two-thirds of the members of the C.U.R.W. present at the Annual Meeting.

2. Constitution of the Christian Association of Cornell University (Revision adopted May 25, 1939)

#### ARTICLE I

##### *Section 1—Name*

The name of this Association shall be "The Christian Association of Cornell University," in accordance with the certificate of incorporation of this Association, dated January 17, 1887.

##### *Section 2—Purpose*

The object of this Association shall be to promote and strengthen the religious, intellectual, social, and moral life of the students of the University.

##### *Section 3—Membership*

Membership in this Association shall include any person who fulfills the condition of membership as specified in Article II, Sections 1, 2, and 3 of the Constitution of the Cornell United Religious Work as adopted May 21, 1938.

Any questions arising as to membership or eligibility

thereto shall be decided by the Board of Trustees of the C.A.C.U.

## ARTICLE II—OFFICERS

### *Section 1—Trustees*

The governing body of this Association shall be a Board of Trustees composed of fifteen members. These fifteen members shall be the same as the non-student members of the Board of Control of the Cornell United Religious Work, and shall be elected in accordance with the provisions of Article IV, Section 3, of the Constitution of the C.U.R.W. adopted May 21, 1938.

### *Section 2*

The annual meeting for the election of Trustees shall be held at the same time and place as the annual meeting of the members of the Cornell United Religious Work, at the call of the chairman of the Board. Vacancies in the Board shall be filled by the Board until the next annual meeting of the Association; Trustees for the remainder of any unexpired term shall be elected by the members of the Association at the annual meeting.

### *Section 3*

The officers of the Board of Trustees shall consist of a chairman, a vice-chairman, a secretary, and a treasurer who shall be the same as the corresponding officers of the Board of Control of the C.U.R.W. The officers of the Board of Trustees shall be the officers of the C.A.C.U.

### *Section 4*

The Board of Trustees of this Association has been authorized by the Trustees of Cornell University to conduct religious work at Cornell as carried on through Barnes Hall in accordance with the resolutions adopted by the Trustees of Cornell University, dated October 26, 1887, and May 23, 1889.

The Board of Trustees of this Association may in turn delegate in whole or in part the conduct of religious work at Cornell to the Board of Control of the C.U.R.W., which shall carry respectively the responsibilities hitherto borne by the Board of Directors of the Y.W.C.A. of Cornell University and

the Board of Directors (for men's work) of the Cornell University Christian Association.

Title to Barnes Hall is vested in Cornell University, but its use and occupancy have been delegated by the Board of Trustees of Cornell University to the Trustees of this Association by resolution, dated May 23, 1889; such use and occupancy, however, are subject to the approval of the Trustees of Cornell University.

The Board of Trustees of this Association is and shall be hereafter vested with the legal title to all property now belonging to the Association or that may hereafter be acquired.

It also may delegate portions of the management and control of property and funds to the Board of Control of the C.U.R.W. The powers so delegated may be revoked at any time by the Trustees of this Association.

### ARTICLE III

#### *Section 1—Amendments*

This Constitution may be amended by a  $\frac{2}{3}$  vote of those present at the annual meeting of this Association, or by a  $\frac{2}{3}$  vote of the members present at any special meeting of this Association called for that purpose. One week's notice of such meeting including the proposed amendment shall be posted in Barnes Hall.

#### 3. Organization Chart, (See opposite page)

*Constituent Church Groups*

Baptist  
Catholic  
Congregational  
Episcopal  
Jewish  
Methodist  
Presbyterian  
Unitarian

*Campus Religious Groups*

"Men's Cabinet"  
"Women's Cabinet"

*Non-constituent Church Groups*

Christian Scientists  
Forest Home Chapel  
Friends  
Latter Day Saints

*Board of Control*

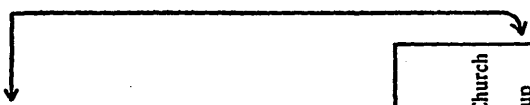
8 non-student representatives  
(one from each group)  
7 non-student members-at-large  
5 members of the Student Board  
Executive Director

*Staff*

Executive Director  
8 University pastors  
2 Program directors  
(One man and one woman)

*Student Board*

(Staff ex-officio)  
2 representatives of each Constituent Church Group  
2 representatives of each Campus Group  
2 representatives of each Non-Constituent Church Group  
2 members of the Board of Control  
Project chairmen







## IN MEMORIAM: MISS MINNIE WILLIAMS

Office Secretary C.U.C.A.-C.U.R.W.

1906-1937

*I know a point on a country road, a point at which the eye of the traveller rises from the nearer view, follows down a fair valley to the slopes of the hills at the end of it, then up to the heights of the higher hills and on beyond the horizon line to the limitless reaches of the sky. Now and again in the journey we come to a point like that when the haste of the nearby days gives way and we see far out beyond them. Perspective comes as we glimpse the whole of the valley, the shining river, the nearer hills, the farther hills, and the infinite spaces of the sky. Such a point is this brief hour when the sense of the Eternal lays its hand upon the present and bids us pause. With dramatic suddenness, we have been brought face to face with the Eternal once again in the presence of the holy dignity of death.*

*Some of us who have been moving along through many years together in Cornell's United Religious Work are now doubly faced with a day of transition. For thirty-one years Minnie Williams has been at the very center of our work. For eighteen years it has been my privilege to share in that work with her. Eighteen years is a long enough time to come to a fairly clear understanding of another person, especially if you spend some part of every working day in the confidential relationship which is possible only with one who transcribes and communicates your messages and hopes as well as business mat-*

ters. In all the years, Minnie Williams never once by word or sign broke that confidence, nor so far as I know, any other confidence ever entrusted to her. She knew how to keep silence in more than one language. The word my mind has been turning to all these last days as the word for her is probity, provenness, absolute probity, that's the word. Loyal, courageous and cheerful, even in the midst of suffering, she and her work were so structurally sound, so utterly honest that probity is the one most satisfying word I find for her. So pervasive was the influence of the quality of her life that some of us who have worked with her wonder, as we reflect upon it, how much of whatever stability we may have is hers rather than our own.

I have recently been in process of writing a report upon these eighteen years of development in united religious efforts and understandings at Cornell. Being deeply aware of Miss Williams' manifold contributions to our work, I wrote for it sometime ago, never dreaming of such a day as this, an inscription: "This report is inscribed to Miss Minnie Williams who through thirty-one years of devoted service as office secretary has supplied a stabilizing continuity to the work of the C.U.C.A.—C.U.R.W." I had planned to keep this inscription secret as a surprise for her until the report should finally appear, but last Thursday when I returned to the city, went to her home and found her so much more ill than we had realized, I could not refrain from telling it to her. With a smile and with her characteristic modesty she said, "You mustn't do that!" "Why not?" I replied, "You are the one person in the world for us to inscribe it to for you have been at the heart of this work all these years." I am sure we shall all be glad to remember that she had this fresh assurance of the gratitude, esteem and love we have all felt for her, before the coming of the end—the end which came so suddenly.

*My memory has been running back to some lines in the German language I found years ago inscribed to a woman who had gone to her reward. These are the words as I remember them:*

*“Ihr schönes thathenreiches Leben  
Ihr treues gutes Mutterhertz  
War uns ein Glück von Gott gegeben  
Er zog es wieder himmelwärts”*

*“Thathenreiches”—rich in deeds—that word also epitomizes Minnie Williams’ life and when you stop to catch perspective on eternal values, you sense the high, stern featured beauty of her devotedness to duty.*

*When in the years to come we think of her, we shall hear her say very quietly and by her deeds rather than in words—“go right on with your work, do your duty, do your duty.” Very modestly but bravely and beautifully she will be saying to us, whenever wayward moods are upon us, or dark clouds gather over us, “go right straight on and do your duty.” In the midst of a whirling, shifting world; in the midst of so much shiftiness in people, that is a word the world needs more perhaps than any other word.*

*Where lie the sources of power in such a life? Well we have learned through the inclusiveness of our work on the hill that sources of power for noble living are more varied than we had realized. We who come to pay our tribute here today acknowledge many and varied sources of sustenance for the life of the spirit within our inmost souls. We have learned to say to one another, “To each his own faith and order” and to pray that for every human soul a light shall burn through the dark, a beckoning far light on the hills, a light that leads on through the valley; light to walk by when the little days are thick about our feet. We know where Minnie Williams found the sources*

*of power that sustained her in loneliness and suffering and the steady fulfillment of her duty. We know she found them largely in this Church in which she worked and worshipped with such loyalty. She found them in the ancient wellsprings of the Christian faith, in the Scriptures which have quickened so many human hearts through all the history of Christendom. There was no vagueness about her sources of vitality. She believed in Jesus. He was to her—Lord of Life and Saviour. She was as stable in faith as in life and wavered not by day nor night in either. Yet the message of her faith to us is filled with tolerance and a deep understanding. "Whatever your faith or order, do not let yourself live superficially," she says, "do not let yourself be trapped in the hurry of the little days."*

*"Live deep down and high up—spaciously—so that you may be at home with all those who suffer in the deep valleys and at home with all those who walk upon radiant heights."*

*We bring our tribute here today with unspeakable gratitude to her whom we both mourn and honor. Her years of influence upon us have been like this moment in which, at a point in the story of our life, we pause in reverent silence to look far down the valley, and see the glistening, living water that flows through it, the nearer and the farther hills and then beyond all earthly things the infinite reaches of the sky.*

*Richard Henry Edwards  
State Street Methodist Church  
11 o'clock  
Wednesday morning  
December 22  
1937*





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# HARPER STORAGE

BV 970 .E26	Edwards Cooperative religi at Cornell universit 1284906
JUN 12 '40 JUL 22 '41	W. L. Jones
APR 15 '42 JUN 24 '42	Elbert Cole thesis
JUL 3 1945 AUG 1 1945	W. M. Cole 5716 Doct... 7-17-46 7-27-46
APR 12 1948 APR 21 1948	R. Q. O. Stuey 4330 Lake Park 2- 8557

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